

Geneua.

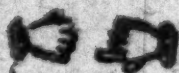
# The forme of

common praiers vsed in  
the churches of Geneua: The  
explication of the sacramentes, of  
Baptisme and the Lordes  
supper: The visitation of the  
sycke: And the Catechisme  
of Geneua: made by  
master Iohn  
Caluine.

In the ende are certaine  
other Godly prayers pri-  
uately to be vsed: transla-  
ted out of frenche  
into Englyshe.

By William Huxcke.

Certayne graces be added in  
the ende, to the prayse of GOD, to be  
sayde before or after meales.





THE JOURNAL OF

COLLEGE OF THE HOLY TRINITY  
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1881

Thomas Broke vnto the  
reader, wissheth grace and peace  
throughe oure Sauoure  
Christe.



**G**od oure mercifull father,  
the ouerflowing fountaine  
of al goodnes, neuer ceas-  
eth but continuallye gus-  
sheth out, & most liberally bestoweth  
his great and wonderfull benefites  
vpon vs (good reader,) for the which  
it is our moste bounden duetie, con-  
tinuallye to loue hym, with all oure  
herte, with all oure soule, and with al  
our strength, so farre furthe, that we  
ought to loue nothpng, but hym a-  
lone: or at the least way, in hym, and  
for his sake. Neither is it an vnprofi-  
table thing for vs to loue god: for the  
louing of him, causeth men to delyte  
in hys holy lawe: and earnestlye to  
endeuour bothe to flee from synne,

¶ ii.

and



To the Reader.

and also to worke righteousness. After the whiche there foloweth, not through our deserte, but through the trueth of gods promise, euerlastyng lyfe: where y not louyng of god, not onelye causeth men to delite in sinne, without remorse or hearty repentaunce, the reward wherof is eternal death: but also it declareth them to be vtterly vnwise, yea very fooles. For, what greater folly can ther be in a man, the to withdraue his hert from god, who is infinitely good, and to bestowe it vpon whatsoeuer creature it be: considering that the whole multitude of creatures, being compared to him, are but veray vanitie, naye wooyse then naughte. And finallye the not louyng of god, iustlye deserueth, & at y mighty strong hande of his vnblemyshed iustice, craueth: yea and arrogantly chalengeeth, that god shoulde  
plage

To the Reader.

plage vs, first presently within this  
world with whatsoeuer plages at any  
time haue fallē vpo vs & our fathers:  
& afterwarde in hel, with paine euer-  
lasting. Thus we see that we ought  
most heartely to loue god, and that in  
dooing the contrarype, we procure to  
our selfe our viter destruction. Fur-  
thermore the honour & prayse that is  
due vnto god, what mortal man is a-  
ble to geue him, sith heauen & yearth  
is full of hys gloire: oughte he not  
most highly to be praised, honoured,  
and magnified of vs y are hys crea-  
tures, yea reasonable creatures, and  
thereto christians: ought he not (I say)  
to be praised of vs: namely for his al-  
myghtye maiestye, for hys infinite  
power, for hys vnsearcheable wise-  
dom, for his vndefiled iustice, for his  
infallible trueth, for hys vnspokable  
mercy, and finally, for his exceeding  
aboun-



To the Reader.

aboundaunte and incessantlye ouer-  
flowing goodnes, oughte he not (I  
saye) No: when for that purpose, he  
created vs, to wete, that we should al-  
wayes laude and prayse hym for hys  
woondrefull benefites: The conside-  
raciō whereof, made Dauids hearte,  
to belke furth these woordes: O my  
soule praise thou the lord, and what-  
soever is within me, praise hys holy  
name. It caused also the Apostle to  
wryte: whether ye eate or drinke, or  
whatsoever other thyng ye dooe, doe  
al to the prayse and glory of god. Here  
we now see y<sup>e</sup> we ought also to praise  
& magnifye god. But we can neither  
loue nor praise y<sup>e</sup> thing that we know  
not. Therfore it is most necessary and  
needefull for vs to haue true knowe-  
ledge of god, whiche wil cause vs to  
loue god: to praise god: to loue hys  
commaundementes: and to be alwaie  
ioyfull

To the Reader.

ioyfull in oure consciences. Loue to knowe God therefore, I say: for, to know him, is euerlasting life: yea and of suche strength is true knowledge of God, that it wil not suffer vs but both to loue and delight in god. For, thys god hath grafted naturally in oure heartes (not withstanding the pestilent contagion, and the horrible corruption, that continually dwelleth in vs through the fyrste Adams transgression) that all men loue and prayse whatsoeuer thyng is good, or at the least way, is esteemed of them to bee good. Howe is it then possible, that God the fountaine of all goodnes, and very goodnes it selfe, should not be hartely loued and reuerently praysed, whan menne doe rightly know hym? Neyther maketh thys anye thyng agaynst it, that many men many times, and al men some times,

C. llll.

loue



To the Reader.

loue thynges that bee euil, and passe  
not, for that present, of the thynges  
that bee good. For they lacke true  
knowledge, & are Deceyued through  
erroure and wronge iudgement. For  
without fayle, whosoever loueth  
that is euil, and consequētly delyteth  
in sinne, in so doing he submitteth  
hymselfe to the vyle bondage, and  
terrible serutce of sinne, and of the De-  
uyl: becummeth theyr slaue, and ma-  
keth God, of hys merciful father, hys  
myghtye enemy: and of hys louing  
sauour, hys moste straight iudge.  
Whiche thyng a man coulde neuer  
fynde in hys hearte to doe, if in that  
instaunt, he had ryght knowledge of  
god, whiche knowledge is alwayes  
accompanied with y<sup>e</sup> lothing of sinne,  
and loue vnto godlynes. So that  
thys rule is moste true, that so much  
as we knowe God, so much onely we  
loue

loue him & hys commaundementes.  
And again whan we Delight in sinne,  
we neither loue god noꝝ knowe hym  
ryghtly. No, foꝝ neyther Lot, in the  
tyme of hys incest: noꝝ Dauid, of hys  
adultery and murdꝛe, dyd foꝝ the pre-  
sēt rightly knowe God, notwithstanding  
that they had most godly know-  
ledge bothe befoꝛe and after: But foꝝ  
that tyme they lay snoꝛtyng and row-  
tyng, in the deadly and moſte ieo-  
perdous ſlepe of sinne, wherein all  
men like dead and inſenſible blockes,  
lye beaſtly byꝛight: ſo longe as they  
conſente vnto ſynne. Duryng which  
tyme neither theyꝝ pooꝛe feareful con-  
ſcience, dare vnſeynedlye waye and  
conſider gods pure and vndefyled  
iuſtice, noꝝ once blench, loke, oꝝ pry-  
e towards it: foꝝ alas that thꝛeatneth  
to al that doe not truely repente, end-  
les payne of hell: Neyther can they  
truely



To the Reader

truely, quiet they: conscience through  
feyth in gods mercye: because there  
is not one iote of his mercye through  
the whole scripture, promised to any  
other, then to those that beeleuyng  
gods promises repēt of they: former  
lyues. Therefore al suche (I say) as  
rowling in y dead slepe of sinne, delite  
and tarrie therein, they know not god,  
and therfore neyther loue nor prayse  
hym, but blasphemously with they:  
heartes and deedes denye that there  
is a God. From thys therefore most  
dangerous dead slepe, the scripture  
calleth vs sundrye wates: As, awake  
thou that slepest, and rise from death:  
flee fro Babilon: flee from Egypt:  
dashe the childre of Babilon agaynst  
the stone, while they be yet yong: The  
sonne of man will come, at a tyme  
when ye loke not for him: The iudge  
is brefoze the doozes: The ende of all  
things

To the Reader

things is at hand: do not the. b. fool-  
lyſhe byrgins pulſhe and rog vs to  
wake vs out of ſlepe: to be ſhorſe, ex-  
cept we repente, we ſhall all perſhe.  
Wherfore conſider, for Chriſtes ſake,  
that as God called Loth to repen-  
taunce, ſo Lothes wyfe he toke with  
the maner: As he pardoned merciful-  
lye kyng Dauid, ſo he puniſhed grie-  
uouſly kyng Saule: As Peter an A-  
poſtle founde plenteouſlye mercye, ſo  
Judas an Apoſtle founde thowowly  
juſtice. And finally, as al that repent  
of theyr ſinnes, truſting to gods pro-  
miſe, haue euer found mercye: ſo whoſo  
euer doth not both repent & aſke mer-  
cy, ſynde iudgement withoute mercye.  
Let vs therfore watche diligently, &  
pray heartely, for the true knowledge  
of god, wherby we maye auoyde this  
deadlye ſlepe, and both loue and ho-  
nour god, fyrſte here in thys worlde,  
and



To the Reader

and afterwardeſ euerlaſtingly in the  
woꝛlde to come. Nowe, albeit in thys  
lyfe no man can perfittly knowe god,  
foꝛ the vnmeſurable infinitenes of  
hys diuine maieſtie: And alſo ſainct  
Paule witneſſeth that we ſe hym here  
onelye, as it were in a glaſſe, where if  
mens earthy & litletyne weake hertes  
ſhould perfittly know the fatherly kynd-  
nes of God towardeſ them, in ſuche  
wyſe as all that loue and feare hym,  
ſhal through hys mercy continually  
knowe it in the woꝛlde to come: no  
fayle, theyꝛ feeble bꝛittle heartes,  
woulde rꝑue all a ſundꝛe, & be vtterly  
confounded. Yet foꝛ al þis, by the penne  
of the ryght godlye man and no leſſe  
famous clarke, maſter John Cal-  
uine of Geneua, here is ſette fooꝛthe  
a Catechiſme oꝛ inſtruccion, wher-  
by a manne maye learne, ſo ſounde  
and perfite doctrine and true know-  
ledge

To the Reader,

ledge of **GOD** in **Chriſte**: that if he  
conceyue it reuerently, it will worke  
in him, not onely an heartye loue to  
wardes **God** and hys commaundes-  
mentes, but alſo a greate deale more  
true delyghte and pleaſure in hys  
hearte, even in thys worlde, then  
any man, not repentaunt, hath felt  
in whatſoeuer thing, at any tyme,  
hath moſt delighted his eye, his eare,  
or hys hearte. Thys **Cathechiſme**  
treateth of **ix** artycles of our fayth: of  
the **x**. commaundementes: of prayer: &  
of the ſacramentes. There is alſo con-  
tayned in thys booke, **ix** common pray-  
ers, vſed in the congregacion of **Ge-  
neua**, the maner of the mynſtracion  
of the **Sacramentes** there, with the  
maner of the viſitation of the ſycke:  
And after the **Cathechiſme**, are cer-  
taine godly priuate prayers. Al theſe  
were by maſter **Wylliam Quicke**, a  
man



To the Reader.

man of Godlye learninge, and right  
honest conuersacion, translated out  
of frenche whyle he was at Geneva,  
where he hearde, and sa'we, the same  
putte in vze. Geue thanks therfore  
(gentle reader) both to the authour  
and translatoure, and with me pray  
GOD to sende them both health in  
soule and body. I haue good reader  
in the ende of the booke putte in a few  
graces, if they seme to longe, I haue  
no moze to aunswere, but this: Let  
vs not stycke to shewe oure selues  
thus liberal, namely, to requite the  
geuer of a great numbze of benefytes  
with the tyme that we bestowe in re-  
hersynge of a fewe of them: Least be-  
cause he findeth vs nowe moze vn-  
thankfull, than whan we vouchesa-  
ued to thanke hym with longer prai-  
ers in the latten tongue: he nowe for  
our vnthankfulness, easse vs of our  
paynes

To the Reader.

paynes by withdꝛawynge the benefites foꝛ the whiche we nowe thanke him. Foꝛ why, we can not so wel foꝛbere his benefites, as he our thākes. It is reason therfoꝛe that we thanke hym. I will shoꝛtlye (God wyllynge) put fooꝛth an other piece of the institution of a Chꝛistian man wꝛitten by this auctour, as I promysed in the lytle booke intytuled the lyfe oꝛ conuersacion of a Chꝛistian man. Thus,

beseching God to send both thee  
and me that knoweledge of

G O D, whiche assuredly  
trustyng to hys mercye  
ceaseth not to fight a:

gaynde synne, I

wilhe thee moſte  
heartelye to

fare well

in Chꝛist our sa:  
uour. The.iii of June.



1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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# The fourme

Fol. 1.

of common prayers vsed  
in the churches of Geneua.



In the woorkyng dayes,  
the preacher maketh such  
exhortacion vnto prayer,  
as seemeth vnto hymselfe  
moſte meete: applying or  
frampyng the ſame, bothe to the tyme  
and matter whiche he entreateth of in  
hys ſermon.

The Sundaye morning, immediately  
before the ſermon, the preacher vſeth  
commonly a maner to praye, as here-  
after ſoloweth.

**O**ur ayde and ſuccour is  
in the name and power  
of GOD, whiche made bothe  
heauen and earth. So be it.

The Confession.

A. l.

My



Prayers.

**M**y brethren, se that euery  
of you shew himselfe be-  
foze the face of y<sup>e</sup> lord, acknow-  
leging vnto him, al your faul-  
tes & offences, thinkyng euen  
from the botom of your hertes,  
y<sup>e</sup> wordes which I shal speake.  
Lord God euerlastyng and al-  
mighty Father, we confesse and  
knowledge vnfaynedly befoze  
thy blessed maiestye, that we  
are miserable synners, concep-  
ued and bozne in vnrighteous-  
nesse, and fylthe of synne, be-  
yng naturally inclyned to doe  
wickedlye, beeyng also vnapt  
and vnhabable to doe any thing  
that is good, and that by the  
selfe same synne planted in  
vs by nature, wee transgresse  
withoute all measure ( neuer  
ceastyng.

ceassynge from the same ) thy  
moste holpe and blessed com-  
maundementes : wherein wee  
procure vnto oure selues by  
thy ryghteous iudgemente,  
confusyon and destruccyon .  
Yet moste mercyfull Father  
and L O R D E , for asmuche  
as wee are dyspleased with  
oure selues , in that wee haue  
offended thy goodnesse : and  
seeynge wee condemne bothe  
oure selues and oure wycked-  
nesse , beeynge truely repen-  
taunte for the same , moste  
instauntelye desyrynge that  
thou of thy bountifull good-  
nesse wylte helpe vs in thys  
myserye : vouchesaue now  
moste mercyfull G O O D and  
louynge F A T H E R , to haue

A.ii.

pitie



Prayers.

pitte of vs for thy only sonnes  
sake, for the merites (I say) of  
our LORDE Iesu Christ: not al-  
onlye in puttyng awaye oure  
faultes and transgressions,  
but also in geuyng vnto vs  
the gyftes of thy holye spirite,  
increasyng the same from  
tyme to tyme, to the ende that  
wee continuallye, even from  
the bottome of oure heartes,  
knowleging our own vnright-  
eousnesse: may conceiue such  
a displeasure towardes sinne,  
as may byng furth an vnfa-  
ined repentaunce, whereby we  
may both mortifye our synne-  
full inordinate affections, and  
also of an vpryght conscience  
shew furth the fruites of right-  
eousnes, whiche fruites (not-  
withstanding

withstandyng they bee polluted and imperfect through our naughty nature) yet thou dost accepte as perfecte, for I E S V Christes sake, whiche liueth. &c.

When the preacher hath on thys wise made his supplication, the whole multitude syngeth some Psalm in playnesong (the whiche thyng doone) the preacher begynneth to make hys prayer agayne, that God of hys grace would vouchesafe to sende downe hys holy spirite, as well that he may sette forth the woord to the auauncement of Gods honour and edifying of the people: as that the hearers maye also receyue it humbly with obedience due vnto the same.

The maner of prayer is referred to the dyscretion of the preacher: Immediately after the sermon, when the preacher hath exhorted the people to praye, he begynneth on thys wyse.

A.iii.

D



Prayers.

Joh. 16.

Mat. 18

2. tim. 2

**O** Almighty GOD our hea-  
uently Father, sithensthou  
hast fy:ste promysed to fulfyll  
our requestes whiche we shall  
make vnto thee in the name of  
our Lord Iesu Christ, thy welbe-  
loued sonne: Secondarily, for  
so much as y Doctrine of Christ  
and hys Apostles doth teache  
vs to make our common pray-  
er in his name, promising that  
he will bee amonge vs, and  
that he will make intercession  
for vs vnto thee, for the obtai-  
ning of al such thinges, as we  
shall Godly agree vpon, here in  
earth: And thy:dy seeing thou  
hast geuen vs in commaunde-  
mente to praye, especiall ye for  
suche as thou hast appoynted  
tulers and gouernours ouer  
vs,

bs, and also for thynges nedefull to thy congregacion, and for all sortes of menne: wee conceyvinge a hardynesse, throughe thy holye wooꝛde, leanyng assuredlye vnto thy moſte vndoubted promeſſe, in ſo muche as wee are here gathered together beefore thy face in the name of thy onely ſonne oure Loꝛde I E S V S: Wee therfore (I ſay) make our earneſt ſupplcacion vnto the, oure moſte mercifull God and bountifull Father, that for Jeſus Chriſtes ſake our ſauoure and onely mediatour, it maye pleaſe the of thy infinite mercy freely to pardon our offences, and in ſuche ſort to dꝛaue and liſt vp our hertes & affeccions



Prayers.

towardes thee, that oure requestes maye bothe pꝛocede of a fruent mynd, and also be agreeable vnto thy most blessed will and pleasure, whiche is onely to be accepted.

\* We beseeche thee therefore our heauenlye FATHER, as touchinge all pꝛinces and rulers of the congregacion, vnto whome thou hast commytted the administration of thy iustice, and namely, as touchyng the gouernours of this Citty, that it woulde please thee to graunte them thy holy spirite (the which onelye by righte is called the pꝛincipall spirite) & so to encrease the same from time to time in them, that they with a pure faythe knowledging

gyng Iesus Christe thy onely  
 sonne oure LORD, to bee the  
 kyng of all kynges, and go-  
 uernour of all gouernours, e-  
 uen accoꝝdyng as thou hast  
 geuen al power vnto him both  
 in heauen and in yearth, may  
 bende themselves with theyꝝ  
 whole indevour, to serue him,  
 and to aduaũce his kingdome  
 and gloꝝye in theyꝝ dominy-  
 ons, rulyng theyꝝ subiectes,  
 whiche bee thy creatures, and  
 the shepe of thy pasture, euen  
 after thy good pleasure: wher-  
 by we beeyng mayntayned in  
 peace and tranquillitie, bothe  
 here & euery where, may serue  
 thee in all holines and vertue,  
 so that wee beeyng quytte and  
 voyde from all feare of ene-

1. Tim. 6.

Act. 17. 1.

Mat. 28.

A. v. mtes



Prayers.

**Luke. 7.** mies, may render Duelye vnto  
the, laudes and praises during  
the tearme of our lyfe. We be-  
seche thee also ( most Deare Fa-  
ther and sauoure) for all pas-  
tours & curates of thy flocke,  
vnto whom thou hast commit-  
ted the charge of mens soules,  
& the ministry of thy holy gos-  
pel, & it wil please the likewise  
so to-gyde them with thy holy  
spite, that they may be found  
perfecte, faythfull and prayse-  
wo:thy ministers of thy glory,  
directing alwayes their whole  
studies vnto this end, that the  
pooze shepe whiche be gone a-  
straye oute of Christes flocke,  
may be sought out & broughte  
**1. Pet. 5** agayne vnto the Lorde Iesu,  
which is the chiefe shepeheard,  
and

and head of all bishops, whereby they may from day to daye grow and increase in hym vnto all righteousness and holynesse. And on the other parte, that it maye please thee to deliuer all thy congregacyons from the daunger of rauening wolves, and from hyerlinges, who searche theyr owne ambition and profyt, and not onelye the settinge foothe of thy gloire, and the safegarde of thy flocke.

Moreover, we make our prayers vnto thee (most mercifull & louing Father) for al menne in generall, that as thy will is that all the world knowledge thee to bee theyr sauiour thorough the redempcyon made by



Prayers.

by thy onely sonne Iesu Christ:  
euen so that such as haue bene  
hitherto holden captiue in  
darkenesse and ignoraunce for  
lacke of the knowledge of thy  
Ghospell, maye throughe the  
preaching thereof, & the cleare  
lyghte of thy holye spirite, bee  
broughte into the ryght waye  
of healthe euerlastyng, which  
is, to know that thou art one-  
ly very G O D, & that he whom  
thou hast sente is our saulour  
Christ. Lykewise y they whome  
John. 17 thou haste alreadye endued  
with thy grace, whose heartes  
Iste. 1. thou hast lyghtened with the  
right knowledge of thy word,  
may continuallye encrease in  
godlynes, and bee plenteously  
enriched with spirituall bene-  
fites

fitte: so that we maye altogether in one accorde, both with hearte and mouthe render due honoꝝ and seruyce vnto Christ, who is oure onelye maister, kyng, and lawmaker.

In lyke maner (O LORD of all true coumfoꝝte) we commit vnto thee in oure prayers all suche persones, as thou haste visited and chastened with the crosse of tribulacion, all suche people as thou haste punished with pestilence, warre, oꝝ fampne, and all other persones afflicted with pouertie, imprisonment, syckenesse, oꝝ banysment, oꝝ any lyke bodily aduersitie, oꝝ hast otherwise troubled and afflicted in spirite: that it will please thee to  
make



## Prayers.

make them perceyue thy tender Fatherly affections towardes them : that is , that these Crossees bee nothyng else but Fatherly chastenynge to bynge them to amendment, whereby they may vnfaynedlye and with all theyr heartes tourne vnto thee , whereby they cleauynge vnto thee and guyded by thy hande , may receaue full coumforte and so bee cleane deliuered from all maner of euyll.

If the sacraments  
be ministred.

Finallie (O GOD most deare Father) we beseeche the to graunt vs also , vs (I saye) whiche bee here gathered together in the name of thy sonne Iesu, to heare hys woord preached (\*and to celebrate hys holyc Supper ,) that

that wee maye knoweledge  
truely and vpyghtely with-  
out hipocrisie, and dissimula-  
tion, in how miserable a state  
of perdition wee are in by na-  
ture, & howe woꝛthely we pro-  
cure vnto our selues euerlas-  
ting damnacion, heappyng vp  
fro time to time thy grieuous  
punishmētes toward vs, tho-  
we oure wicked and synne-  
full lyfe: whereby, seeyng that  
there remayneth no sparke of  
goodnesse in oure natures, &  
that there is nothyng in vs as  
touchyng our fyꝛst creacion &  
þ which we receiue of our pa-  
rētes, mete to enioy þ heritage  
of Gods kingdome, we may yelde &  
cēder vp our selues with al our  
heartes (hauiug a substancial  
and



Prayers.

and constant faythe) vnto thy  
dearely beloued sonne I E S V.  
our L O R D, our onely saui-  
oure, and redemer: to the ende  
that he dwelling in vs maye  
mortifye our olde man (p̄ is to  
say) our sinneful affeccions, &  
that we may be regenerated in  
to a more godly lyfe: \* wherby  
thy holy name (as it is worthy  
of all honour) may be aduaū-  
ced and magnified through-  
out the worlde and in all pla-  
ces: \* so that whyles thou hast  
the tuicion and gouernaunce  
ouer vs, we may learne dayly  
more and more to humble and  
submitte oure selues vnto thy  
maiesty: in such sorte that thou  
mayest bee counted Lorde and  
Kyng ouer all the worlde, guy-  
ding

Thalowed  
bee thy  
name.

Thy kīg  
dō come

dyng thy people with the sceptre of thy word, by the vertue of thy holy spirite, to the confusyon of all thyne enemyes through the might of thy truth and ryghteousnesse: so that by thys meanes all power and statelynesse withstanding thy glory, may be continually throwen down and abolished, vnto suche tyme, as the full and perfecte face of thy kyngdome shall appeare, when thou shalt shewe thy selfe in iudgemente: Wherby also we with the rest of thy creatures, maye render vnto thee perfect and due obedience, euen as thy holy Angels dooe applye them selues onelye to the perfourmyng of thy commaundementes: so that

Thy will  
be done.

B. I.

thy



## Prayers.

thy onely will maye be accom-  
plished and fulfilled without  
all repynnynges, and that eue-  
ry man may bend hymselfe to  
serue and please thee, the con-  
tentacion of their own willes,  
and theyr proper desyres or  
affeccyons beeynge vtterlye  
sette aparte. Graunte vs also  
(good LORD) that wee thus  
walkyng in the loue & drede  
of thy holpe name, maye bee  
fed and sustayned through thy  
goodnes, that we may receyue  
at thy handes al thinges expe-  
dyente and necessarye for vs:  
wherby we may vse thy giftes  
peaceablye and quyetelye, to  
thys ende that when wee see  
that thou haste regarde and  
care of vs: wee maye the moze  
affec

Beue vs  
thys day  
our daily  
breadye.

affectuouſlye knoweledge the  
 to bee oure FATHER, loo-  
 kyng for all good giftes at thy  
 hande : and by thys meanes  
 we withdrowyng and pulling  
 backe all oure vayne confy-  
 dence from creatures, maye  
 ſeeke thee and cleaue onelye  
 vnto thee, puttyng oure whole  
 truſte in thy moſte bountifull  
 mercye, and for ſo muche as  
 whyles wee continue here in  
 thys tranſytoꝝe lyfe, we are  
 ſo myſerable, ſo frayle, and  
 ſo muche enclyned vnto ſinne,  
 that wee fall contynuallye  
 and ſwerue from the ryghte  
 way of thy commaundemētes.

We beſeeche the pardon vs our  
 innumerable offences, by which

And for  
 geue vs  
 our tresp  
 aces.

B. ii. We



Prayers.

We are wooꝛthelpe in daunger  
of thy iudgement and condem-  
nation, and foꝛgeue vs so free-  
ly, that death and sinne, vnder  
whome we bee by nature hol-  
den in myserable captiuitie,  
maye hereafter haue no tyle,  
noꝛ righte vnto vs: and that it  
may please the not to lay vnto  
our charge, that euil & naugh-  
ty roote oꝛ fountayne of sinne,  
which doth euermoꝛe remayne  
in vs: in lyke maner as we foꝛ-  
get the wꝛonges oꝛ dā damages  
which other men doe vnto vs,  
and as we in the steade of see-  
kyng vengeaunce, procure oꝛ  
purchase the welth of our ene-  
mies. Finallie, lette it bee thy  
good pleasure to ayde vs, to  
holde vp and sustayne oure  
weake:

Mat. 6.

And lead  
vs not in  
to temp-  
tacion.

weakenes, that hereafter the  
readines to synne whiche aby-  
deth in vs, doe not cause vs to  
fall: and that where as we our  
selues be so frayle that we are  
not able to stand vprighte one  
minute of an houre: and where  
as on the other parte agayne,  
we are so belayde and assaul-  
ted euermore with such a mul-  
titude of so dangerous ene-  
mies, that the Deuil, the world,  
synne, and our owne concupis-  
cence, dooe neuer leaue of to  
wage battayle agaynste vs,  
let it stand with thy good plea-  
sure to strengthen vs with thy  
holy spirite, and to dooe vpon  
vs, the sure armour of thy  
grace, that therby we may bee  
able to withstande myghtelye  
B.iii. all



Prayers.

all maner temptacions, and  
to endure mannefulye in this  
spirituall conflycte agaynste  
synne, vntil suche tyme as we  
shall wyne the fild, that we  
maye once tryumphantelye re-  
ioyce in thy kyngdome, with  
our captayne and gouernour  
our Lord Iesu Christ.

What day they celebrate the sup-  
per of the Lorde, they vse also to saye  
thys that foloweth.

**A**ND accoꝝdyng as oure  
Lord Iesu thought it not  
fufficient only to offer vp once  
his blessed body and bloud on  
the crosse to acquite vs of all  
our synnes: but doth vouchsafe  
also spirituallye, to deale and  
distribute the selfe same vnto  
vs, foꝝ a sustenance to nou-  
ryshe

ryſhe vs vnto euerlaſtynge  
lyfe: Euen ſo maye it pleaſe  
thee to endue vs with thy ſpe-  
cyall grace, that with moſte  
bryghte ſynglenelle of heart,  
and earneſt feruenteneſſe of  
affeccyons, wee maye moſte  
thankefullye receyue at hys  
hande ſo hygh a benefite, and  
ſo worthy, (that is to ſay) that  
we may with a conſtante and  
aſſured faythe, receaue bothe  
hys bode and bloude, yea,  
berelye CHRIST hymſelfe  
wholye, euen as he, beeynge  
both verye GOD and manne,  
is moſte woorthelye named  
to bee the holpe breade of hea-  
uen, to quicken and refreſhe  
oure ſoules: to the ende that  
from hencefoothe wee maye  
B.iii. ceafe



Prayers.

cease to lyue in our selues, and  
after the course or inclination  
of our owne most corrupt and  
defyled nature: and that wee  
may lyue in hym, whyles we  
haue hym also lyuing in vs, to  
conducte and guyde vs vnto  
the holy, most blessed and euer-  
lastyng lyfe. Graunte vs also  
that in receyuing the same, we  
become in verye Deede parta-  
kers of the newe and euerlas-  
tyng testament (that is to say)  
of the couenaunt of grace and  
mercy, being most certayn and  
assured, that thy good pleasure  
is to be our euerlastyng mer-  
cifull Father, whyles thou lay-  
est not to our charge our ma-  
nifolde offences, and prouidest  
for vs, as for thy dearely belo-  
ued

ued chyldzen and heyres, all  
thynges needefull as well for  
the body as for þy soule: so that  
we may without ceassing ren-  
der laudes and thanks vnto  
thee, euermore extollynge, and  
magnifynge thy holye name  
both by worde and dedde. And  
fynallye, geue vs grace so to  
celebrate thys day the holy re-  
membraunce of thy blessed and  
dearelye beloued sonne, yea in  
suche sorte to vse and practyse  
oure selues therein, and so to  
shewe forth and declare the  
woorthy benefites of hys pre-  
cious death: that we receiuing  
thereby farther strengthe and  
more ample increase in faythe  
and all good thynges, maye  
with the lustier courage, and

A. v.

the



Prayers.

the moze confidence prayse the  
our Father, reioysyng and glo-  
rifying onely in thy name.

After the Supper of the Lorde  
is synysshed, they vse to geue thankes  
as it here foloweth, or after some o-  
ther lyke maner.

**W**E prayse the and thanke  
thee (oure moste mercy-  
ful FATHER) for that thou  
haste vouchesaue to graunte  
vnto vs miserable synners so  
excellente a benefyte, as to re-  
ceyue vs into the feloweshyp  
and companye of thy deare  
soonne Iesu Christe oure Lorde:  
Fyrste delyuerynge hym to a  
moste cruell deathe for oure  
sakes. Secondarilye, geuyng  
hym vnto vs as a necessarie  
foode

foode and nouryshement vnto  
to euerlastyng life . Graunt  
to vs ( wee beseeche thee ) yet  
moreouer, thys one requeste,  
that thou dooe neuer suffer  
vs to beecome so vnkynde,  
as to forgette so woorthye be-  
nefytes, but rather so imprinte  
them and fasten them in oure  
heartes, that wee maye grow  
and increase daylye more  
and more in suche a ryghte  
faythe as doothe carefullye  
trauayle , and is continual-  
lye occupied in all manner  
of good woorkes , and that  
in so doyng, wee maye leade  
foozthe and dyrecte our whole  
lyfe to the aduauncement of  
thy glozy, and edifyng of our  
nephghbours , thorough the  
merite



Prayers.

merite of Iesu Christ thy sonne,  
who in the vnitie of the holye  
spirite lyueth one GOD with  
thee evermore. So be it.

The blessinge whiche they vse at  
the departure of the people, accordyng  
to the maner of Gods ordinaunce in  
the. vi. Chapter of Numeri.

The LORD blesse you, and  
kepe you: The LORD make  
the beames of hys mercye and  
grace to shyne vpon you: The  
Lorde shew a gentle mercifull  
and louyng countenaunce to-  
wardes you, and maintain you  
in prosperous estate to hys  
pleasure. So be it.

For so muche as the Scripture  
teacheth vs, that pestilence, warre,  
and other lyke aduersities, be sente by  
Gods visitacion, to punyshe oure syn-  
nes: whensoever we se any such plage,  
it be

It behoueth vs to consider that GOD  
is angrie w<sup>th</sup> vs, and therevpon also  
(if wee will bee of the n<sup>u</sup>mber of hys  
chyl<sup>d</sup>ren) it shalbe our partes to know-  
ledge our faultes, and in thys bee-  
halfe to bee earnestlye dyspleased w<sup>th</sup>  
our selues, and so to returne vnto our  
LORD w<sup>th</sup> true repentance, amen-  
dyng our lyues, and moste humbly be-  
seching hym that he wil freely pardon  
vs all our faultes.

Wherefore if we shall see at any tyme  
anye lykelyhode of plague whiche wee  
may count to be a threatning of Gods  
farther punishmēt, to the end that we  
prouoke not ouermuche Gods longe  
sufferaunce, but rather that wee maye  
preuente his punishmente, which we  
see otherwyse to bee alreadye han-  
gynge ouer our heades: it shalbe conue-  
nient also to haue some seuerall daye  
weekelye appoynted, that the people  
comminge together, maye haue those  
thynges bittered vnto them, and maye  
also make the<sup>r</sup> common prayers and  
suppli-  
In plague  
times, it  
is meete  
weekely  
to haue  
appoynt-  
ed a seue-  
ral day for  
preching,  
common  
prayer, &  
generall  
confessio<sup>n</sup>



## Prayers,

supplications vnto God as the necessitie of the tyme shall require: and that there maye bee a maner or fourme of prayer meete for this purpose: also it shall not be aints to vse in the begynnyng of the sermon for that daye, the generall confession which is set furthe here before for the Sunday. And when the sermon is ended wheren the preacher hath now vttered how woorthely God at that present doth punish men for theyr abhominable wickednesse, whiche is spred out moste aboundantly throughout the whole worlde: and when he hath also moued the people to enter into themselves, to amend theyr lyues, and therewithall to make theyr pccacyon vnto God for mercy and pardon: they vse to praye accordynge as here foloweth.

**O** GOD almyghtye, oure  
heauenlye FATHER,  
we confesse and knowledge in  
our

our consciēce, even as the truth  
requirerh, y we are not worthy  
to lift vp our eies vnto heauē,  
much lesse met to come into thy  
p̄sence: yea, & that we myghte  
iustlye be counted arrogant or  
presumptuous, if we should so  
much as hope to haue our pe-  
titions hearde, whyles thou  
hast respecte to the doonges  
on of fylthynesse which remai-  
neth in vs, (for oure consci-  
ence doeth condemne vs, and  
oure owne synnes dooe beare  
witnes agaynst vs:) we haue  
also most assured knoweledge,  
that thou arte a ryghteous  
iudge, neyther dooeste cleare  
or count gyltlesse synners and  
wycked personnes, but ra-  
ther art readye to punyssh the  
fautes



Prayers.

fautes of all suche as trans-  
gresse thy commaundementes:  
so that when we haue conside-  
racyon of the whole course of  
our lyfe, we are euen abashed  
and confounded in oure owne  
hertes, and cannot choose but  
synke downe, and as it were  
dyspayre, euen as if wee were  
alreadye swallowed vp in the  
depe gowle of death. Yet this  
notwithstandyng (most merci-  
full L O R D E) sithens it hath  
pleased thee of thy vnspeaka-  
ble goodnes, to commaund vs  
to call vpon thee for helpe, not  
onelye in the bynke, but also  
(by the example of thy prophet  
Dauid,) from the deepe bot-  
tome of hell: yea and that the  
more lacke oꝝ defaulte we per-  
ceyue in

ceyue in oure selues, so muche  
the rather we shoulde haue re=  
course vnto thy souerayn bou=  
tye: and stithens also it hath  
pleased thee of thy bountifull  
goodnesse, to promyse vs to  
heare & accepte our requestes  
without haupng any respecte  
to our woozthines, onelye for  
our Lord Iesu Christes sake, and  
for the merites of hys passion,  
whom alone thou hast appoin=  
ted to be our intercessor, peace=  
maker, & aduocate: We there=  
fore hauing renounced al vain  
confidence in mans helpe, or  
other creatures: leaning onely  
to thy fatherlye mercye, make  
our refuge vnto thee, and call  
vpon thy holy name in all our  
dystresses.

C.i.

Fyrt



Prayers.

Fyrste of all (L O R D) ouer  
& besydes the innumerable be-  
nefites which thou doest dai-  
ly of thy liberalitie bestowe v-  
pon al men euery where: thou  
hast also geuen vnto vs suche  
store, and plentye of thy syn-  
guler and speciall giftes, that  
it is not possyble fo: vs to re-  
hearse them, no no: sufficient-  
lye to conceyue them in oure  
myndes.

As namely, fyrst it hathe plea-  
sed thee to cal vs to the know-  
ledge of thy holy gospel, there-  
by not alonelye drawyng vs,  
euen agaynst oure naturall  
wil, out of the miserable bond-  
shyppe, and captiuitie of the  
Deiull, and delyueryng vs  
from mooste cursed Idolatrye  
and

and wicked superstition wherein wee were plunged ouer the eares: but therewith also bringyng vs into the bright sonne of thy truth. And yet this notwithstanding (such is our obstinate blindnes, and stony vnkynndnes) we forgetting those thy benefites whiche we haue receiued at thy bouctifull hand, haue gone astraye from thee: and haue turned oure selues from thy lawe, to goe after oure owne concupiscence and lustes, and neyther haue geuen woorthye honoure and due obedyence to thy holpe worde, neither haue auaunced thy gloze, & praysed thy name as our bounden duetye required. And although thou lyke



## Prayers.

a moste prouidente Father, hast  
not ceased continuallye to ad-  
monyſhe vs by reprouing our  
lyues, by sendyng true prea-  
chers of thy wooꝛde alway a-  
mongest vs: yet wee haue tur-  
ned away our eares geuyng  
no heede to thy holy instructi-  
ons: wherfoꝛe (O LORD) we  
muſte needes confesse that we  
haue grieuouſly offended and  
ſynned agaynſte thee: yea and  
therewith alſo, we are abaſhed  
and confounded in our ſelues,  
knowlageyng the outrage of  
our ſynnes to be ſuche, that if  
thou wouldeſt intreate vs ac-  
coꝛdyng to our demerites, we  
coulede hope foꝛ no other then  
deathe and euerlaſtyng dam-  
naciõ, foꝛ although we would  
goe

goe about to cleare and excuse  
our selues:oure owne consci-  
ence doeth accuse vs , and our  
wickednes beeyng euident in  
thy syghte is at hande to con-  
demne vs. And in verye Deede  
(good Lord) we cannot choose  
but se by the correccions which  
thou haste alreadye vled to-  
wardes vs, that wee haue ge-  
uen thee great occasion to bee  
dyspleased agaynste vs:for si-  
thens thou arte a iuste and an  
vpryghte iudge, it cannot pro-  
ceade of nothyng , that thou  
shouldst thus punishe thy peo-  
ple. Wherefore, sithes we haue  
felt thy strypes, we knowledge  
also that we oure selues haue  
styrred vp thy dyspleasure a-  
gaynst vs, inso muche that we

C.iii.

now



Prayers.

now see thy hand lyfted vp, to  
the intent to beate vs afrefhe.  
For the rodde and weapons  
wherewith thou arte accusto-  
med to execute thy vengeaunce,  
bee alreadye dysplayed, and  
shewed forth: and the threat-  
nynges of thy wrathe whiche  
thou vbest communlye agaynst  
the wicked and synners, bee  
nowe in full readynesse: moze  
ouer wee confesse that if thou  
dydst punyshe vs muche moze  
grieuously, than thou hast hi-  
therto done, and that wheras  
we haue receyued one strype,  
thou wouldest geue vs an. C.  
yea if thou wouldest make the  
curses of thy olde testamente  
wherewith thou didst than pu-  
nysh thy people, to fall vpon  
vs,

vs, thou shouldest doe therein  
very ryghteously, & we cannot  
denye, but we haue largely de-  
serued the same.

Yet (good Lord) for so much as  
thou art our father, and we be  
nothing but slyme and earth,  
seing thou art our maker, and  
we the woorkemanshyy of thy  
hande: sithens thou arte oure  
pastoure and redemer, and we  
thy flock, a people whom thou  
hast dearely boughte: fynally,  
seeing thou arte our God, and  
we thy chosen heritage: suffer  
not thy wꝛath so to kyndle a-  
gaynste vs, as whereby thou  
mightest be moued to punyshe  
vs in thy furye, neyther haue  
¶ in such sort remembraunce of  
our wickednes, as to the end to

C. llli.

take



Prayers.

take vengeance thereof: but rather chastice vs gently with mylde and easye correccyon. And whereas oure mysdeedes haue enflamed, and styred vp thy wꝛath agaynste vs, yet considering that wee are thy people, hauing no other GOD but the to resort to for succour, whose badge and marke also wee beare: proceade rather in thy fauourable mercye towar- Des vs, mayntayning, bphol- dyng, & nouryshing the worke whiche of thy goodnesse thou hast already begone amongst vs, wherby al the worlde may woorthelye knowledg thee to be our God and sauour. Thou knowest ryght well that suche as haue no life in their soules,  
and

and whom thou hast destroy-  
ed and broughte to confusion,  
will not set furthe thy prayes,  
but mournyng soules, replea-  
nyshed with sorrowful pensief-  
nes, humble and lowly hertes,  
consciencs oppressed and lo-  
den with the grievous bourde  
of theyr synnes, beyng verry  
fayne and most desirously lon-  
geing after thy grace: they shal  
shew furth thy prayse, & mag-  
nifye thy name.

Thy people of Israel often-  
tymes prouoked thy anger  
through their wickednes wher-  
vpon thou hast also (as ryghte  
required) punyshed them: but  
so sone as they knowledging  
theyr offences, dydde retourne  
vnto thee, thou wast alwayes  
C. v. ready



## Prayers.

readye to receyue them to mercye : and were they? enoymities neuer so outeraeous, neuer so grieuous, yet for thy mercyfull couenaunte sake, whych thou haddeste made with thy seruautes Abrahā, Isaac, and Jacob, thou haste alwayes wythdrawen thy rodde, and tourned from them, the curses appoynted for they? correccion, in suche sorte that thou dyddeste neuer refuse to heare they? prayers. Wee haue obtayned by thy goodnesse, a farre more excellent couenaunte, whiche we maye alleage, that is the couenaunte whych thou haste made and stablyshed by the hande of Iesu CHRISTE,  
the

the which also it was thy pleasure to haue witten with hye bloude, and sealed with hye passion and deathe, wherevpon (good L O R D E) we renounsynge oure selues, and all vayne confidence in man's helpe, or of creatures, we haue our onely refuge to thys thy moste blessed and moste joyfull couenaunte, by whiche oure Lorde Iesu, throughe the offerynge vp of hye bodye in sacrifice, hath woonne and procured vnto vs thy fauoure. Wherefore (merciful L O R D E) haue respecte vnto C H R I S T: beeholde hye face, and not vs: that by hye meanes and intercessyon, thy wythe maye bee appeased, quali,



Prayers.

qualified, and so quenched  
that the bryght beames of thy  
countenaunce may shyne ouer  
vs to our great comforte and  
assured health: and from this  
time forwarde bouchsafe to re-  
ceiue vs vnder thy tuicion and  
gouernaunce, gyding vs with  
thy holy spirite which may be-  
get vs a newe vnto a farre bet-  
ter lyfe.

Thys doone they vse to saye the pa-  
raphrase of the (pater noster) which is  
set out before in the ende of prayers to  
be sayde the Sundayes, which begin-  
neth on the second side of the .viii. leafe  
with such a marke \* in the page, thus.

Whereby thy holy name. &c.  
And (that sayd) they adde to thys that  
foloweth.

**A**lbeit wee are moſte vn-  
woꝛthy to open our mou-  
thes

thes in oure owne cause, and  
to intreate thee in oure necessi-  
ties: yet for so much as it hath  
pleased thee to commaund vs  
to praye one for an other, wee  
make our humble prayers vn-  
to thee, for the behoofe of oure  
poore brethren, and membres,  
whome thou hast visited and  
chastened with thy rodde and  
correccions: moste instauntlye  
desyringe thee, to turne away  
thine anger from the, in with-  
drawing mercifully thy scour-  
ges & namelye for. N. and. N.  
and that it may please thee to  
call to remembraunce that they  
bee thy chyldren, euen no lesse  
than we: so that thoughe they  
haue offended thy maiestie, yet  
that thou wilt not cease to pro-  
ceede



Prayers.

ceade in thyne accustomed  
bountye and mercye, whiche  
thou hast promised shoulde e-  
uermore continue towarde  
thy people. Vouchsafe there-  
fore (good Lord) to extend thy  
pietie vpon all thy congrega-  
tions, and towarde all thy e-  
lect people, whome thou hast  
now chastised, eyther with pes-  
tilence, or warre, or suche lyke  
thy accustomed rodde, and  
suffer not thy kyngedome of  
christians to be vtterly wasted,  
and left desolate, neyther per-  
mitte that the remembraunce  
of thy holye name be cleane a-  
bolyshe and putte oute of the  
yearthe: and fynally dooe not  
alowe, that they, amongeste  
whome it hath pleased thee to  
haue

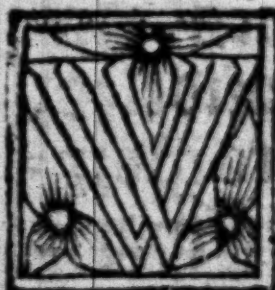
haue thy prayles celebrated,  
and thy woozshyp continued,  
should be vtterly destroyed, &  
broughte to naught: whereby  
the Turkes, Paganes, Pa-  
pistes, and other Infideles,  
myght take occasion to glozy-  
fye themselues, and dyspraise  
oꝛ obscure thy woozthy name.

The reste to be sayde in the weeke-  
day, of prayer, is set out beefore in the  
second syde of the fourth leafe, among  
the prayers for Sunday after the ser-  
mo with this marke\*beginning thus  
we beseeche the therfore. &c.

The ende of the  
prayers.



# The maner of minystr- tryng the Sacrament of Baptisme.



Herein thys is to bee no-  
ted : that they oughte to  
bryng the chyldren to bee  
Baptized, eyther (if they  
happen to bee borne the  
Sundaye ) to the sermon after dyner  
which ( is called the Catechisine ) ey-  
ther (if it happen on the woorkendaye )  
to one of the morning sermons: wher-  
by Baptisme, (as it is a solemne vsage  
and Sacramēt receiued in the church)  
so it maye be celebrated in the presence  
of the congregaciō. And at such times  
(the sermon beyng ended) they present  
the childe or children before the pulpit,  
where the prieste (after the presence of  
the father demaunded ) begynneth on  
thys wyse.

**O**ur helpe is in the myght  
and power of God, which  
bath

hath created both heauen and  
pearthe. So be it.

The Priest demaundeth.

Doe you bryng hither thys  
chylde to be Baptized?

The father & the godfather answer.  
Yea verely.

The minister goth forward, saying.

**O**ur lord doth sufficiently  
declare vnto vs, the pooze  
and miserable state that wee  
are bozne in, what tyme he  
sayeth that it behooueth vs to  
be bozne a newe: for if it so bee  
that our nature must be chan-  
ged (and as it were) bee fashio-  
ned a new to haue enteraunce  
into the kyngdome of heauen:  
it is a sure token that of it selfe  
it is vtterly corrupte, and cur-  
sed: wherfore in this poynte he  
D. I. putteth

John. 3.



## Baptisme.

putteth vs in remembrance to  
hūble and submit our selues,  
yea and to be at vtter defyaunce  
with oure selues, that thereby  
we may dyspose our selues to  
desyre and craue hys grace: by  
the which, & whole cursed wic-  
kednes of our first nature may  
be wholly taken awaye: for we  
are altogether vnmeete to re-  
ceiue the frutes of hys spirite,  
vntill such time as firste we be  
boyde of al confidence in oure  
selues, our own wisdom, and  
oure ryghteousnesse: and vntil  
we reproue & find fault with  
al that we finde in our selues.  
Now after þ he hath declared  
vnto vs our miserable state, he  
doth also furthwith of his infi-  
nite boũty comforte vs, promt-  
lyng

syng vnto vs a new generacion,  
or a seconde byrth throughe  
his holye spirite, whereby we  
may walke in a newe lyfe, con-  
trary to þe former, þe which new-  
nes of lyfe, is the verye entree  
and way vnto his kyngdome.  
Thys generacion, or seconde  
byrthe, dooeth consyste in two  
partes: that is, that wee fyrste  
renouncynge oure selues, not  
harkening to our owne reason,  
neyther regardyng oure owne  
pleasure and will: but rather  
byrnyng our owne wittes in-  
to captiuitie, and makynge the  
lustes, or affeccyons of oure  
owne hearte subiecte vnto the  
wysedome and ryghteousnes  
of G O D: we maye mortifye all  
that abideth in vs, and subdue  
D. ii. the



## Baptisme.

the inordinate Desyres of oure  
fleshe: and then secondately  
that we folow that light wher-  
with God hath illumyned oure  
heartes, in obeying hys wil &  
Dooing after his commaunde-  
mentes, according as both his  
word doth teache vs, and hys  
holp spirite is ready to guyde  
vs. The accomplishmēt oꝝ per-  
fourmance of eyther of those  
two thynges must proccade of  
our Lord Iesus, whose Death &  
passion is of such efficacie, that  
we being partakers therof, be  
as it were buryed vnto synne,  
to thend that our carnal affec-  
tions may be suppressed, and  
mortified. Whose resurrecci-  
on likewise is of such foꝛce and  
vertue, that therby we also do  
ryse

ryse agayne into a newe lyfe,  
by Goddes woozkyngge through  
hys spirite whiche doeth gyde  
vs and leade vs to do the woꝝ  
kes that be vnto hym accepta-  
ble. Thys notwithstanding,  
the firste and pꝛincipall poynt  
of oure saluacion is, to haue a  
sure confidence, that he of hys  
mere mercye doeth foꝛgeue vs  
oure faultes, in suche maner  
that he wil neuer laye them to  
oure charge, and that he dothe  
so clearelye putte them out of  
memoꝛye, that we shall neuer  
be called to count foꝛ them be-  
foꝛe the seate of hys iudgemēt:  
all the whiche graces mencio-  
ned, be then freely geuen vnto  
vs, when it pleaseth hym to  
make vs membes of hys  
D.iii. church



## Baptisme.

church through baptisme. For  
in this Sacramente he doeth  
fyſte teſtyfye vnto vs the re-  
myſſyon and pardon of oure  
ſynnes. And that it myghte  
the more euidentely appeare,  
as it were to the eye, he hath  
inſtituted þy ſygne of water, to  
ſignyfye that euen as by thys  
element water, the vncleanlye  
fylthe of the bodye is cleansed  
and waſhed awaye: euen like-  
wyle he dooeth purge and  
purifye our ſoules, ſo that not  
ſo much as one ſpote ſhal re-  
mayne in them. Moreover our  
ſecond generaciō, or newbirth,  
is ſette forth here vnto vs  
no leſſe ſenciblely, þy which con-  
ſiſteth (as it hath bene already  
declared) in the reſuſyng of  
oure

our owne willes, and subduing of our own affections, and in a newe spiritual lyfe which God by his grace produceth in vs. So then we receyue double grace, and. ii. sortes of benefites of our good God in baptism, if so be that by our vnthākfulnes we do not annihilate & make voide y<sup>e</sup> working of GODS spirite in the same: y<sup>e</sup> is to say: we haue first an assured seale or promes, that GOD wylbe vnto vs a mercyfull father, and that he will not laye to our charge our faultes, neither punish our offences. Secundarely, that he wyl ayde vs and assist vs with his holy spirite, to thende we maye be able to fight against y<sup>e</sup> deuil, synne

D. iiii.

and



## Baptisme.

and our carnal and inordinate  
affections, vnto suche tyme as  
we shal winne the victoꝝ, that  
we may liue in the spiritual li-  
berty of his kingdome, which  
is the kingdome of ryghteous-  
nes. Seing then it is so that y  
selfe same gyftes be accompli-  
shed in vs and perfourmed by  
the grace and merites of Christ  
onely: it foloweth necessarilye  
that the pith, efficacy, and sub-  
staunce of Baptisme doth con-  
siste in Iesu Christe, foꝛ there is  
none other clensyng oꝛ wash-  
ing, but in his bloude, neyther  
haue we any other meanes to  
be borne a newe oꝛ to be repai-  
red to a newe lyfe, then bys  
death, and resurreccion: but as  
he doth both declare and geue  
vnto

unto vs hys richesse and blessinges by hys holy woorde, euen so doth he vse his Sacramentes as meanes to distribute and bestow those hys spirituall giftes amongst vs.

Now our most bountifull God, not counting it sufficient, that he hath made vs hys sonnes by adopcion, and receyued vs into hys churche to bee members of the same: it hath pleased him yet more largely to extend hys plentifull liberalitie ouer vs, promising that he wil be not onely our God, but that he wil be a mercifull Father also to oure race & offsprynge thorough out til a thousande generations be expired. Gen. 17. Wherefore albeitt the chyldren of fapth

D. v. ful



## Baptisme.

full menne, are of the corrupte  
and defyled lynage of Adam:  
yet he refuseth not for hys  
couenaunte and promise sake,  
by meanes of his sacrament, to  
aduow and accoumpt them in  
the noumber of hys chyliden.  
And for this cause his pleasure  
was euen from the beginning,  
þ amonge hys owne peculiate  
people, theyr enfantes shoulde  
receiue the signe of circūcision,  
by þ which þ self same thinges  
were then presented & signified  
vnto the, that þ baptisme doth  
now set out & declare vnto vs.  
And as he gaue them in com-  
maūdement to circuncise their  
chylde: so did he vouchsafe to  
accept & account them for hys  
chyliden, promising to be theyr  
god

god, in lyke maner as he was  
their fathers. Now the sithens  
our lord Iesus is cūmen downe  
into y<sup>e</sup> earth, not to minyſhe oꝝ  
reſtrain god his Fathers bounti-  
full graces, but rather to aug-  
mēt, elarge & to ſpzed out y<sup>e</sup> co-  
uenaunt of health thzoughout  
y<sup>e</sup> world, y<sup>e</sup> which at that tyme  
did belong peculiarly to y<sup>e</sup> Je-  
wiſh people only: it is nothing  
to be doubted y<sup>e</sup> oure enfantes  
be inheritoꝝ of the ſame life e-  
uerlaſting, which he hath pro-  
miſed vnto vs, & foꝝ this cauſe  
S. Paule ſaith that god hath  
ſanctified them from the mo-  
thers wombe, ( as it were )  
marking the, to put a differēce  
betwene y<sup>e</sup> childzen of y<sup>e</sup> faithful  
& of the infidels: foꝝ this cauſe  
also

1. Cor. 7.



### Baptisme.

also our Lorde Iesus did not refuse the infantes that wer presented vnto hym, but receiued them gently as it is wrytten in the .xix. Chapter of .S. Matthev. At that time certaine litle children were presented vnto hym, to the entente that he shoulde laye hys handes on them, and praye for them: but when hys disciples woulde haue put the of, Iesus sayd vnto them: suffer the litle infantes to come vnto me, and se that ye stoppe them not, for vnto suche belongeth the kyngdome of heauen.

Then forsomuch as he himselfe beareth witnesse that the kyngedome of God appertayneth vnto them, and praying ouer them did putte them into  
the

the handes of god hys Father:  
he doth vs to wete sufficiently,  
that it behoueth vs not to re-  
fuse to receyue them into hys  
Churche.

We therfoze folowing thys  
rule and example of Christe,  
wil receyue thys infante (or in-  
fantes) into the Churche of  
Christe, whereby it may be par-  
taker of all suche benefites as  
God hath promysed vnto hys  
faythfull people. And fyyste of  
all let vs presente thys chylde  
vnto Christ by our prayers, say-  
ing altogether with our whole  
heart and affeccion most hum-  
bly. As foloweth.

**L** O R D god everlastyng &  
Almighty Father, sithens it  
hath pleased thee of thyne in-  
finite



Baptisme.

finite mercye and goodnes to  
make thys promyse vnto vs,  
that thou wilt be not only our  
god, but also  $\gamma$  god of our chyl-  
dren: we instantly beseeche the,  
that it maye stande with thy  
good pleasure to stablsh and  
fasten thy grace in thys infant  
here p $\gamma$ sent, whose father and  
mother thou hast alreadye re-  
ceiued into thy congregacion:  
and acco $\gamma$ dyng as it is offered  
and dedicated vnto the by vs,  
so let it please the to receyue it  
into thysure and most holy tut-  
cion, and to shewe thy selfe to  
be a god and a sautour vnto it,  
firste by pardonynge it origi-  
nal sinne, wherby al the stocke  
of Adam is naturallye gyltpe  
of euerlastyng damanacyon:  
and

and then also by geuyng it  
thy holpe spirite, to thys ende,  
that when it shall come to age  
and discrecion, it maye knowe  
ledge thee, wooe thypppe thee,  
onelye one god, laudynge and  
praysing thee, durynge thys  
lyfe presente: Obtayning par-  
don of synnes euermore at thy  
hand. And to thintent it maye  
better obtayne suche fauour at  
thy goodnesse, let it please thee  
to incorporate and admitte it  
into the felowship of our Lord  
Iesu, whereby it may be parta-  
ker of all hys ryches and me-  
rites as a verye member of  
hys owne bodye.

Graunt vs our request (O Fa-  
ther of al mercy) wherby y bap-  
tisme which we haue ministred

accoꝝ



## Baptisme.

accoꝝdyng to thy oꝝdinaunce,  
make byꝝng fooꝝth ſuch fruite  
and vertue as thy holy goſpel  
doth declare vnto vs.

**O** Vre father whiche art in hea-  
uen, halowed be thy name, thy  
kingdome come, thy will be  
fulfylled in yearth as it is in heauen.  
Geue vs thys daye our dayly bread,  
and forgeue vs our rreſpaſſes, as we  
forgeue them that treſpaſſe agaynſt  
vs. And leade vs not into temptaci-  
on, but deliuer vs from euil. So be it.

**S**ithens our purpose is now  
to receiue thys infante into  
the noumbꝛe of the Chꝛiſten  
congregaciō: it behoueth that  
you the father, and also you  
the Godfather make prompſe  
to ſee that thys chyld when it  
ſhal come to ſufficient age and  
diſcrecion, be inſtructed in that  
Doctrīne

Doctrīne which is necessary to  
be knowen & beleued of chriſ-  
ten men, a brieſe ſumme wher-  
of is contained in our common  
Crede, whiche is ſayde in thys  
wyſe.

**I** Beleue in God the father al-  
myghtye, maker of heauen  
and earth. And in Jeſu Chriſt, his  
only ſonne our Lorde. Whiche  
was conceived by þe holy goſt,  
borne of þe vyrgin Mari. Who  
ſuffered vnder Ponce Pilate,  
was crucified, dead and buried.  
Who descended into hel, &  
the thyrde daye he roſe agayne  
fro death. Who aſcended into  
heauen, where he ſytteth at the  
ryght hande of God the Father  
almightye. From whence he  
ſhall come to iudge bothe the  
C. i. quicke



quicke and the dead.

I beleue in the holy gost, the holy churche vniuersal, which is the felowshyp of saintes, the remission of synnes, the ryling agayn of our flesh, and the life euertlastyng. So be it.

You promyse then to take payne to se this chyld instructed in this doctrine expressed, and genetally, in al that is cōfayned in the holye scripture, both in the olde and new testamente, so farre forth, that it may accept and acknowledge the same to bee the most true & infallible word of GOD, sente downe from heauen. Also you promise to teache and exhort it to lyue after þe rule which GOD hath set furth in the law of his

salup J. D. commaun-

commāndementes, whiche  
bryeflye consyſteth in theſe.ii.  
poyntes, that wee loue GOD  
with all oure myndes, with all  
our heartes, & with our whole  
might, & our neyghboꝝ as oure  
ſelues. Whereouer you promiſe  
to admoniſh it diligently, ac-  
coꝝdyng to the manyfolde ex-  
hortacions of the holpe Pro-  
phetes and Apoſtles, that re-  
nouncyng it ſelfe, and all car-  
nal affeccions, it may dedicate  
and conſecrate it ſelfe al wholy  
to God, to the glorifyng of hys  
name and our ſauour Chriſte,  
and to the edifyng oꝝ profit of  
all menne.

Exo. 20.  
Deu. 7.  
Mat. 23.  
Mat. 23.

After this promyſe made by the fa-  
ther, & godfather, the preacher requi-  
reth the infants name, & that done he

¶

E. u.

Bap



## Baptisme.

Baptiseth the childe, saying.

**N. I Baptise thee, in y name  
of the Father, of the Sonne, and  
of the holy Ghoſte.**

**¶** And as he ſpeaketh theſe wordes,  
one or other poureth water oute of an  
cawer into the preachers hande, which  
he layeth on the forehead of the childe.

**¶** All theſe thynges be ſayde openly  
and with a loude voyce in the vulgare  
tongue: whereby the people there pre-  
ſent may beare witnes of that that is  
done, (the which thing they coulde not  
do if they vnderſtoode it not.) And alſo  
that they hearyng, may receyue profic  
and edification, by conſidering and cal-  
lyng to remembrance what is the fruite  
and profit of theſe Baptiſme.

**¶** We knowe, that in ſome places  
they uſe dyuerſe other ceremonies the  
whiche alſo we denye not to haue bene  
aunciente, and receyued of longe tyme.  
But, for ſo muche as they haue bene  
deuyſed at mannes pleaſure, or at the  
leaſt

least, for some light consideration, ha-  
 uing not they foundation or ground  
 vpon Goddes woorde: And seeing al-  
 so on the other parte, that so great su-  
 perstition hathen issued, and proceeded  
 of the same: We haue not bene scrui-  
 palouse, in the abolishinge of them, to  
 this ende, that they should be no more  
 stoppes and hynderaunce through su-  
 perstition to staye or tourne the people  
 from cumming directely vnto Christ.  
 For first, it is in our libertie to holde  
 or leaue that that god hath not geuen  
 vs in commaundement: agayne what-  
 soeuer doeth not serue to the edificati-  
 on and prospe of the congregacion,  
 ought not to be ordeined in the church,  
 and when it is brought in, it ought to  
 be taken away agayne. Whereupon we  
 gather, that if there bee anye thyng  
 brought into the church whiche ser-  
 ueth not but to make menne stumble,  
 and to seduce them, and is ( as it were  
 a readye meanes ) to brynge in erreur  
 and Idolatry: of much more reason  
 that



## Baptisme.

that ought by no meanes to be suffer-  
ed to continue in the church. Now si-  
thens it is certayne, if the oyle, cream,  
the droppynge of the tapers, and suche  
other goodly shewes, be nothing lesse  
then thinges ordayned of God, beynge  
only put to by mans deuise, and yet  
now in continuance are come to this  
passe, that men stay more at them, and  
haue the in higher estimation the bap-  
tisme it selfe (whiche is Christes very  
institution) or at the least, they do ab-  
use them to superstition: we haue, not  
without iust cause, taken them away.  
And yet notwithstanding we kepe still  
the manner of baptisme in such sort as  
Christ ord dayne it, as bys Apostles  
did obserue it, & as y<sup>e</sup> primitive church  
ord continue it after them: so that no  
man can iape any fault herein to ouer-  
charge, but this: that we wil not bee  
wiser than God himselfe.

The end of Baptisme.

The

# The maner of celebra- ting the supper of the Lord,

**I**t is to be noted first that the son-  
daye nexte before the celebration of  
the lordes supper, the preacher doth  
monyſhe and exhorſe the people that  
they prepare and dyspoſe themſelves  
every one to receive it worthely, and  
with ſuch reverence as ſhal be ſemely.

Secondarily that no man bring in thither  
any childre, unles they be ſufficiently  
inſtructed before, & ſuch as have  
openly professed their faith in  $\gamma$  church.  
Thirdly if there be any ſtrangers yet  
rude, and lackyng farther inſtruction  
herein, they may come, and offer them-  
ſelves a parte to ſome preacher, there-  
by to be more cractly taught.

The daye it ſelfe when the Sa-  
cramente is thus openly minyſtered  
unto the people, the Preacher ey-  
ther toucheth that matter in the ende  
of his ſermon, eyther if he ſhall  
thynke it good, he maye make his

E.iii.

whole



# The supper

Whole sermon therof: Declaryng vnto  
the people the meaning of Christ, and  
for what purpose he dyd fyrst institute  
this holpe mystery, and howe it beho-  
ueth vs to receiue the same.

¶ After the sermon when he hath  
sayde the common prayers, and made  
open confession of the christen faythe,  
to signifie in the behalfe of the whole  
multitude that they wil all liue & dye in  
the doctrine and religion of Christ: the  
preacher saith with a loude voyce this  
that followeth.

¶ Let vs marke and consi-  
der how Iesus Christe dyd ordeyne  
vnto vs this holpe supper, ac-  
cording as. S. Paule maketh  
rehearsal of the same in the. xi.  
Chapter of his fyrst Epistle to  
the Corinthians.

I haue receyued (sayeth  
he) of the LORD, that which

I de-

I delpueer vnto you: to witte,  
 that our Lord Iesus y same night,  
 in whiche he was betrayed,  
 tooke bread, and when he had  
 geuen thanks, he brake it,  
 saying: take ye, eate ye, thys is  
 my bodye, which is broken for  
 you: do you this in the remem-  
 braunce of me. Alike wyse after  
 supper, he toke the cup, saying:  
 thys cup is the new testament  
 o: couenaunt in my bloud: doe  
 ye this so oft as you shal drinke  
 therof, in remembrance of me.  
 That is to say, so ofte as you  
 shal eate of this bread o: drinke  
 of thys cup, ye shal celebrate  
 and shew furth the Lordes Death  
 vntyll hys cumming. Where-  
 fore, whosoever shal eate of  
 thys breade, o: drynke of thys  
 cup



## The supper

cuppe vnworthelpe, he shall  
bee gyltye of the bodye and  
bloud of the Lord: than see that  
euerie man proue & trye hym-  
selfe, and so let him eate of this  
bread and drynke of this cup.  
For whosoever eateth or dryn-  
keth vnworthely, he receyueth  
his condemnation, for not ha-  
ving due regard or considera-  
tion of the lordes body.

We haue hearde (my brea-  
thren) in what sorte our Lord  
dyde celebrate his Supper  
amongeste his Disciples:  
whereby we are also instruc-  
ted, that straungers, that is  
to saye, suche as be not of the  
faythful congregacion, ought  
not by any meanes to be ad-  
mitted thereto. Wherefore fo-  
lowyng

lowing þ selfsame rule & ordre:  
 In þ vertue & autoritie of our  
 Lord Iesu Christ: I excommunicate  
 & barre out al Idolaters, blas-  
 phemers, dispisers of God, here-  
 tiques, & al soytes of people þ  
 bzing in sectes, þ teache newe  
 doctrine to bzeake þ vnitie of  
 Chzistes congregacion: al per-  
 tured persōs, al such as be dis-  
 obediente to theyr father & mo-  
 ther, & to other their superiours  
 or maisters, all sedicious per-  
 sons, pryuy workers of dissec-  
 on, quacel pickers or fighters,  
 skoulders, slaunders, adulte-  
 rers, whoymongers, theues,  
 drinkebys, gluttons, & finally  
 al suche as leadeþ a dyssolute  
 lyfe to the slaunder or euill  
 example of other, sygnifying  
 vnto



vnto them, that it is the parte  
 of al such to absent themselves  
 from thys table, & to conceyue  
 thys reuerent feare, not to pol-  
 lute o: defyle with they: pre-  
 sence, those most holy and pre-  
 cious vitayles, which our Lord  
 Iesus geueth to none but vnto  
 the fapthfull of hys household.  
 Therfore (acco:dyng to saint  
 Paules exhortacyon) see that  
 euery man enter into himselfe,  
 and examyne duely hys owne  
 conscience, to trye whether he  
 haue a true vnfeyned repen-  
 taunce fo: hys synnes, and an  
 earnest dyspleasure agaynste  
 hys owne faultes, most feruēt-  
 lye myndynge and despyng  
 from thys tyme forward, to  
 lue by:gytelye and in the  
 lawe

lawe of GOD: and chiefly let  
euery manne consider whether  
he haue his assured confidence  
in Gods mercy, seeking euerlast-  
tyng saluacion alonely in the  
merites and passiō of Iesu Christ,  
and whether hauyng refused  
and forgotten all malpce and  
debate, he hath now a ful pur-  
pose and earnest desyre to lyue  
in brotherlye amitie and con-  
corde with his neyghbours.

Yf our heartes and consci-  
ences doe testifye vnto vs be-  
foze GOD, that we are comen  
to thys poynte: we maye un-  
doubtedlye thynke that he ac-  
cepteth vs for his chyldren, &  
that our Lorde Iesus hath sōmo-  
ned and bydden vs to his ta-  
ble, there to receiue that holpe

Sacra-



### The supper

sacrament whiche he dyubed  
among hys Disciples . And  
albeit wee feele in oure selues  
muchefrayltye, and wretched-  
nes, as that we haue not oure  
fayth so perfect & constaunt as  
we ought, beyng many tymes  
ready to dystrust Gods goodnes  
through our corrupte nature:  
And also that we are not so  
thoroughly geuen to serue God,  
neither haue so feruent a zeale  
to set forth hys gloꝝy as our  
duety requirerh, feelynge styll  
such rebellion in our selues, &  
we haue neede dayly to fyght  
agaynst the lustes of our flesh:  
yet neuertheles seing that our  
Lorde hath dealed thus merci-  
fully with vs, & he hath prin-  
ted hys gospel in our heartes,  
so

so that we are preserved from  
falling into desperation, and  
misbelieve, and seeing also he  
hath indued vs with a luste &  
desire to renounce & withstand  
our own affections, with a lon-  
ging for his righteousness and  
the keeping of hys commaun-  
demētes: we may be now right  
wel assured y<sup>e</sup> those defaultes &  
manifold imperfections in vs,  
shalbe no hynderance at all a-  
gaynst vs, to cause hym not to  
accepte vs, or accounte vs as  
woorthye to come to hys spiri-  
tuall table. For the ende of our  
summyng thither is not to  
make protestacyon that we are  
bpyght or iust in ourselues:  
but contrary wyle we come to  
seke our life and perfeccion in



Jesu Christ: acknowledgyng in  
the meane tyme that we of our  
selues be most miserabyle the  
p̄isoners of Deathe: Lette vs  
consider than that thys sacra-  
mente is a synguler meadicine  
foꝛ all pooꝛe sycke creatures,  
a comfortable meane to weake  
soules, and that oure Lorde re-  
quireth no other woorthinesse  
of oure parte, but that we vn-  
faynedlye knoweledge oure  
naughtines and imperfeccion:  
And that we be in dyspleasure  
and at Despance with the faultes  
wee haue commytted, ha-  
uing out whole pleasure, toye  
and solace in hym alone. f̄yſt  
then let vs beleue the promi-  
ses which Christ being the most  
assured truth, hath in hys own  
persone

person made vnto vs: that is  
to wete, that he will dystribute  
and geue vnto vs in dede, his  
very body, and his very bloud,  
to the ende that we maye haue  
hym in our possession, & inioy  
him fully in such sort that both  
we may liue in him & he in vs.  
And albeit we se nothyng but  
berye bread & wyne, yet let vs  
beleue vndoubtedly y<sup>e</sup> he doth  
perfourme spiritually in oure  
soules, all that that he dooeth  
sygnifye by visibible & outward  
sygnes vnto oure senses: (to  
wete) that he is the breade of  
heauen, whiche feedeth & nou-  
risseth vs vnto life euerlastig.  
Euenso then let vs geue dili-  
gente heede that wee bee not  
vnthankfull to the infinite  
bounty



bounty of our saviour, who so  
louingly bringeth and setteth  
before vs in thys table, hys  
whole goodes & riches, to thin-  
tent to geue them & parte the  
amongeste vs: for in that y he  
geueth hymselfe vnto vs, he  
maketh euident declaraciō that  
wharsoeuer he hath is oures.  
Therfoze we receiue thys Sa-  
crament as a sure warrantys  
or pledge y the efficacye & ver-  
tue of his painful death, is re-  
puted vnto vs, and couēd for  
our righteousnes, euē as vere-  
ly as if we had suffered y lyke  
passions in oure owne proper  
bodies. Let vs not then be so  
peruerse & froward, as to with-  
draw & absent our selues from  
that banquet, vnto y whiche Iesu  
Christ

Christ doth so louingly bid vs &  
allure vs w<sup>th</sup> his own mouth:  
but rather vpon consideraciō  
of y<sup>e</sup> worthines of so excellēt a  
gift which he bestoweth vpon  
vs: let vs presente & offre oure  
selues vnto him w<sup>th</sup> an earnest  
feruētnes of affeccion, that we  
may through hys goodnes be  
made mete to receiue the same.  
And to y<sup>e</sup> end we may do thus,  
let vs lift vp oure heartes and  
minde into heauē, where Christ  
abideth in y<sup>e</sup> glozy of his Father,  
& frō whēce (our sure hope is,)  
he will come to shewe himselſe  
oure redemer. And let vs not  
suffer our imaginacion to wā-  
der about the consideracion of  
these earthly and corruptible  
thynges (which we see present



The supper

to our eye, and feele with our  
handes) to seeke Christ bodilye  
presents in them, as if he were  
inclosed in the breade or wine,  
or as if they wer transmuted &  
chaunged into hys substance.  
For the onely waye to dyspose  
our soules to receyue nourish-  
ment, reliefe, and quickenynge  
of hys substance: is to lyfte  
vp our myndes by meanes of  
a ryght faythe, aboue all thyn-  
ges worldy, and sensible, and  
thereby to enter into heauen,  
that we may fynd and receyue  
Christ where he dwelleth, vn-  
doubtedly very God and very  
manne, in the incomprehensi-  
ble glory of hys Father. So the  
thys shalbe sufficiente to satis-  
fye and content vs: to take the  
bread

of the Lord. Fol. xliii.

bread and wine as sure signes  
and witnesses of Goddes pꝛomi-  
ses adioyned vnto them: and  
therwithal to search spiritual-  
ly the effect & substance of the  
same, there, where Gods wooꝛde  
dooeth saye wee shall fynde it.

Thys done and the people being ad-  
uertysed to come peaceablye in orde  
with al reuerence, the ministers breake  
the breade, and geue the cuppe vnto  
the people: and whyles that is a doing  
eyther they synge Psalmes meete for  
that tyme: eyther one of the preachers  
readerh some parte of the Scripture  
touching that matter.

¶ When all is doone: they vse to  
geue thanks, and to say the prayer set  
out here befoꝛe.

¶ We knowe ryght wel, that ma-  
ny haue taken a greate occasion to bee  
offended at the alteration whiche wee  
haue made touchyng thys sacrament.  
For by meanes that the Masse hath  
A. iii. bene



bene a long tyme had in suche reputa-  
 tion, that the poore blynde people of  
 the worlde did esteeme and counte it as  
 the chiefest poynte of our christen reli-  
 gion: it hath seemed a very straunge case  
 vnto them, & we haue so utterly abo-  
 lished it, & put it down: so that by occa-  
 sion herof many rude (for lacke of right  
 instruccio[n] taking the thyng amysse,)  
 suppose & we haue utterly denyed and  
 put away & sacrament: but when men  
 shal haue wel waied, & sufficiently con-  
 sidered & doctrine which we holde as  
 touching this thing, they shal muche  
 rather trye out, & we haue restored a-  
 gain this sacrament to his perfit intes-  
 gritie & ryght vse. And to the intent to  
 find my sayinges true, I pray you con-  
 sider a litle what conformitie & agreea-  
 blenes ther is betwene & masse & the in-  
 stitucio[n] of our sauio[r] Christes supper:  
 than surely ye shal perceyue it a thing  
 most euident, & they differ as much ei-  
 ther fro other, as & daye varieth from  
 the night. Albeit our purpose was not  
 to

to discusse this mater touching the  
bolshment of the masse, here at length:  
yet myndyng to satisfye suche as tho-  
row very synplacite, myghte other-  
wyse be offended with us: we thought  
it not amysse thus lyghtly to touche it  
by the waye, and in fewe woordes to  
shew for what cause we have fordon it.

When we sawe the sacramente of  
oure Lorde so horriblelye defyled, and  
corrupted with a number of erroures  
and abuses, that sundry persons had  
brought into it: As we mynded the re-  
formation or amendment of the same,  
so we were of verye necessitie driuen  
to alter many thynges, whereof parte  
were of themselves naught, & naught-  
ely put to, and an other parte (at the  
least) made naught thowow abuse & sus-  
persicion: & in conclusion to thinter to  
atchieve this interprise, & is to say, to  
make a perfect reformation: we coude  
not deuise a better way, neither a mean  
more fit, than to retorne vnto & pure  
institucio of our sauour Christ, & which  
J.iii. we



We folow simply without any patche  
ing, peccyng or adding to, as it is easy  
to be seene. And thys is the ryght way  
of reformation, the whiche, S. Paule  
doeth also set forth vnto vs.

The end of the maner of celebrating  
the supper of the Lorde.

## The fourine and maner vsed in the celebrating of marriage.

**T**hys is diligentely to bee  
marked, that beefore the  
Sunday in which any ma-  
riage is celebrated, & tunc  
or contracte bee publyshed openly in  
the churche thre seuerall Sondays:  
to thys ende, that if any manne know  
any impdiment, he may in good tyme  
make declaracion therof, or that if any  
body haue anye interest or tyele to ey-  
ther

ther of the parties, they may haue time  
to make theyr challenge.

¶ When the contracte hath bene on  
thys wyse pronounced in the churche,  
the parties offer theselues on a Sun-  
day at the beginning of one of the ser-  
mons: and than the preacher begyn-  
neth to speake on thys wyse.

¶ The helpynge power of  
GOD which hath created hea-  
uen and yearth, assist vs now  
and euer. So be it.

¶ What tyme God our bounti-  
full Father had made heauen and  
earthe and all that is in them:  
And had created and fashio-  
ned man also after hys owne  
similitude and lykenes, vnto  
whome he gaue rule and lord-  
shipp ouer all the beastes of the  
yearth, fysshes of the sea, and  
fowles



*M. aringe.*

Forwles of the apze, he said: it is  
not good y man liue alone, let  
vs make hi an helper lyke vn-  
to himself. And our Lord brought  
a slüber vpon Adam, so that he  
became fast aslepe, & than God  
toke one of his ribbes & shaped  
Eue therof, doing vs therby to  
vnderstand, that mā and wife  
are one body, one fleshe, & one  
bloud. For the which cause mā  
leaueth his father and mother  
and taketh hym to hys wpe to  
keepe companye with her, the  
which also he ought to loue e-  
uen so as our sauiour loueth  
his church: that is to say, his e-  
lect & faythful congregacion,  
for the which he gaue hys lyfe.  
And seblably also it is y wifes  
duety to study to please & obey  
her

Mat. 19.

Eph. 5.

Colo. 3.  
i. Tym. 2.

her husband, seruing him in al  
things & be godly & honest, for  
she is in subieccion & vnder & 1. Peter. 3  
gouernance of her husband, so  
long as they continue both a-  
liue. And thys holye mariage Ge. 1. 2. 3  
being a thyng most honozable 1. Cor. 7.  
Ebz. 13.  
(for so muche as it was ordey-  
ned of God) is of such operactiō  
& vertue, that therby the hus-  
band hath no moze right or po-  
wer ouer hys own body, but &  
wife: And likewise & wife hath  
no power of her own body, but  
the husbände. Whereby also  
they that bee thus coupled to-  
gether of God, cannot be seuered Mat. 19.  
1. Cor. 7.  
or putte aparte, vnlesse it bee  
for a season with the assente of  
both parties, to the end to geue  
thēselues the moze feruētly to  
fasting



## Marriage.

fasting and prayer: geuing diligent heede in the meane time that they long being aparte, bee not a snare to brynge them into the daunger of Sathan, thzough incontinence: and for that cause they oughte in due tyme to come together agayn. And for thys end, that is, to auoyde fornicacion, euery man ought to haue his owne wyfe, and euerye woman her owne husbände. So that, so manye as can not lyue chaste, for that they haue not the gyft of chastitie, are bounde by the commaundemente of GOD to marry: that therby the holy temple of God ( to witte ) oure bodyes may be kept pure and undefyled. For sithens our bodies are  
now

now become the verpemeñbz  
 of Iesu Chrifte, how horrible & de-  
 testable a thynge is it, to make  
 the the membz of an harlot:  
 Wherfoze euery one ought to  
 kepe hys vessel in all purenes  
 and holynesse: fo: whosoever  
 polluteth and dyshonoureth  
 the temple of God, hym will God  
 destroye. 1. Cor. 3.

You then. N. N. (callynge the  
 married couple by theyr names) hauing  
 thys knowledge, that God hath  
 in thys wyse ordayned holpe  
 mariage: are ye contente and  
 willynge thus to lyue in thys  
 holpe state of matrymonye,  
 which God himselfe hath so ho-  
 norably set out: Haue ye a full  
 purpose thus to doe according  
 as ye make promyse here be-  
 foze



Marriage.

foze Gods holpe congregacion.

They aunswere.

Yea.

The minister.

I take you to witnes, that  
be here present, beseeching you  
al to haue good remembraunce  
therof: & mozeouer if there bee  
any man here present whiche  
knoweth that eyther of these  
parties be contracted to any o-  
ther, or knoweth anye other  
lawful impediment, lette them  
now make Declaracion therof.

If there be no man there that spea-  
keth any thing agaynst it: the minstre  
goeth on and sayth.

¶ For so muche as no man  
speaketh againste this thing,  
you. N. protest here befoze GOD  
& his holy congregacion, that  
you haue taken and are now  
contented to haue. N. here pre-  
sent

sent for your wedded wife and  
spouse:promising to kepe her,  
to loue her,to entreat & vse her  
vp rightly,euen as the parte is  
of a very louing & faithful hus-  
bande , to bchaue himselfe to-  
wardes hys wyfe:& briezely to  
leade an holy life with her, ke-  
ping faith & trueth in al poin-  
tes,according as y<sup>e</sup> word of God  
& his holy Gospel doth cōmaūd.

¶ He maketh answer.

Yea verely.

¶ This done the minister speaketh  
to the spouse also as it foloweth.

You.N.protest here solemnly  
lye befoze the face of God in the  
pzeſence of hys holpe congre-  
gacion, that ye haue taken,  
and are now contēted to haue  
N.here pzeſente for your law-  
full



## Marriage.

full husband, promysynge vnto the same lowlye subiection, and serutable obedyence: and to leade an holy lyfe with him, keepynge fayth and trueth in al thinges as the duety of a trusty and faythful wyfe is to her husbände: and as Gods woorde and hys holy gospel doth prescribe

She aunswereth.

Yea forsooth.

The minister sayeth moreouer.

I beseeche the Father of al mercy, (who of hys onely goodnes hath called you to thys holpe state of marriage) that for the loue of hys deare sone Jesu Christ (who also vouchsafed to commend and sanctifye marriage with

John. 7.

With hys holpe p[re]sence, there  
shewing forth his fyrst mira-  
cle befoze his Apostles) that he  
will vouchsafe to graunte you  
hys holpe spirite, whereby ye  
may duely serue and honoure  
hym in thys godly state which  
ye haue now taken vpon you.  
So be it.

Geue diligēt care to the gos-  
pel, that ye maye vnderstande  
how our Lord would haue this  
holpe contracte obserued and  
kept, and how sure and faste a  
knot it is, whiche maye in no  
wise be losed, accordyng as we  
be taughte in the. xix. Chapter  
of Sainet Matthewe.

The Phariseis came vnto Mat. 19.  
Christ, to tempte him & to grope  
hys mynde, saying: Is it law-  
ful



## Marriage.

Gen. 2.

full for a man to put away his wife for every lyght cause. He made answer vnto the, saying: haue ye not read in y<sup>e</sup> scripture, that he which created mā in the begynnyng, made euen then .ii. sexis, to wete, both the man & the womā, saying: therefore shal a mā leaue hys father & mother, & shal continue with his wife, & they two shalbe one flesh, in such sort, that they are now two no longer, but one very flesh. Than, what God doth fasten together, that no manne may set apart or put a sunder.

If ye beleue assuredly these wordes whiche our Lord & saunt our dyd speake, accor<sup>d</sup>yng as ye heare the now rehearsed out of the holy gospel: be you very certayn

certayn y God hath euen so knit  
 you together, in this holy state  
 of wedlocke. Wherfoze applye  
 your selues to liue a chaste and  
 holye lyfe together, in godlye  
 loue, in christia peace & vnitie,  
 euer holding fast the bande of  
 charitie without any breache,  
 keeppng fayth and trueth the  
 one to the other, euen as Goddes  
 word doth appoynt you.

Let vs than hūbly make our  
 praier with one heart vnto God.

**O** God almighty, whose bou-  
 tifulnes is infinite, whose  
 wisdom is vnsearchable, sithes  
 from the beginning thou didst  
 fozeſe that it was not good for  
 manne to lyue alone: by rea-  
 son whereof, thou dyddeste  
 than make hym an helper like  
 G. ii. vnto



*Marriage.*

vnto hymselfe, and therewith  
also dyddest ordeyne, that two  
shoulde become one: we make  
our prayers and humble sup=  
plicacyons vnto thee, that si=  
thēs it is thy pleasure to haue  
called these two parties to the  
holy state of wedlocke: it maye  
also please thy mercye & good=  
nes, to send downe and powre  
into them thy holye spirite,  
wherby they may lyue godlye  
together in a pure and stedfast  
fayth, submittyng themselves  
to thy good wil and pleasure,  
and that they mightely with=  
stāding al naughty sensual af=  
feccions, may liue vpryghtlye,  
purelye, in all honestye, and  
chastitie, to the profite & good  
example of other. Vouchsafe  
also

also good Lord, to sende downe  
thy blessing vpon them, in such  
sorte as thou dydste blesse thy  
faythful seruaūtes, Abraham,  
Isaac, and Jacob: that theyr  
progeny and encrease of chyl-  
dren cumming of them, being  
sanctified and holy, they may  
haue y more occasion to praise  
thee, and to dooe good seruyce  
vnto thee, in the byngyng vp  
and nurterynge of them, and in  
the setting furth of thy laudes  
and praises, both to the cōmon  
profite of theyr neyghbours,  
and to the aduaūcement & fur-  
theraunce of thy holy ghospel:  
graunte vs oure petition ( O  
Father of mercy) for our Lord Iesu  
Christes sake, thy dearely beloued  
sonne. So be it.




Mariage  
A blessing.

¶ Our LORD replenyshe  
you with hys gracious bles-  
singes, that you endewed  
with plenty of his riches, may  
lyue many yeares a vertuous  
& holy lyfe together. So be it.

The ende of the celebration  
of mariage.

The visitacion of  
the sicke.

 It is the duetye of e-  
uery true and fayth-  
ful minister, not one-  
ly to make publique  
& open exhortacyons, to teache  
the people committed vnto hys  
charge

charge: but also it becometh  
vnto hym, to admonyshe, ex-  
horte, rebuke, and coumforte  
euerye one of hys flocke, to  
the vttermoste of hys power,  
priuatelpe and a parte when  
anye occasyon is geuen.  
But there is no tyme of moze  
oportunitie, no: there is no  
tyme wherein a manne hathe  
moze neede of the Ghostelpe  
foode and doctryne of oure  
Sauloure, than what tyme  
GOD dooeth visyte hym with  
some kynde of aduersitye or  
afflyccyon, whether it bee  
syckenesse or anye other kind  
of punyschement: and of  
all, mozte spectallpe at the  
houre of deathe: for at that  
tyme aboue all other tymes



## The visitacion

In his lyfe, a manne doth feelee  
hys conscience most heauelye  
bourdened and loden, partely  
through consideracyon of Gods  
iudgemēt, vnto which he per-  
ceiueeth hym selfe to be then (as  
it were) presently called: part-  
ly also through the stronge as-  
sautes and myghtye tentaci-  
ons of our gostly enemy, who  
at that tyme pryncipallye as-  
sayleth, and setteth on a man  
moste myghtelye with all hys  
force, to ouerthrowe hym, and  
cast hym down into vtter con-  
fusyon. And for thys cause, it  
is the parte of a true minstre  
to visite the sycke, and to com-  
forte them with Gods woorde,  
makynge it known vnto them  
that all the tormentes whiche  
they

they suffer and abyde, is sente  
vnto them by God, and is the  
very wooke of his beneficial  
and synguler good prouidēce,  
who sendeth nothyng to hys  
chosen faythful, but to procure  
therby their profit and health.  
And he may alleage places of  
the scripture touchyng y<sup>e</sup> same  
purpose. Moreover, if he shall  
se by the vehemency of the dis-  
ease, or otherwyle, that they be  
in daunger of death, it shalbe  
fytte to vse so muche the more  
lyuely and comfortable conso-  
lations, hauyng also consyde-  
racyon of the parties mynde  
how it is enclined, and to what  
affeccions it is moſte ſubiect:  
that is to ſay, if he ſhal ſe them  
timourous or fearefull, and to  
trem-



## The visitacion

tremble at the remembraunce  
of Deathe, and thereby lothe  
to dye: there he ought to haue  
in a readynesse to vtter, that  
there is no occasion of discom-  
forte in Deathe vnto the fayth-  
full, whiche bee sure to haue  
Jesu CHRIST theyr patrone,  
theyr Defender, and also theyr  
guyde, who will conducte and  
leade all suche as putte theyr  
truste in hym, by Deathe into  
ioyous lyfe, whereinto he  
is hymselfe alreadye entred:  
that by these and lyke Decla-  
racyons the feare and trem-  
bling that they haue concep-  
ued at Goddes iudgemente,  
maye bee taken from them.  
And contrarywise, if he shall  
perceyue anye not sufficient  
lye

Ipe humbled, neyther to haue  
sufficient remoꝛse of consciēce  
(that is to say) which doth not  
sufficiently entre into themsel-  
ues, wherby they may worthe-  
ly detest and abhoꝛre theyꝝ sin-  
nes: it shalbe fyttē to rehearse  
vnto such the thꝛeatnynges a-  
gaynst sinne, and to set out the  
righteous iustice of God, befoꝛe  
whom no man is able to stāde  
cleare oꝛ vngyltie, excepte he  
lean to his mercy only, taking  
Jesu Christ foꝛ his ful healthe and  
sauegarde. Consydeꝛyng a-  
gayn, so soone as theyꝝ consci-  
ence shalbe perceiued to be bur-  
thened & iustly troubled with  
the feeling of theyꝝ sinnes, ȳ he  
then incontinently remembꝛe  
to declare the benefytes and  
merites



## The visitacion

merites of **C**hristes passion, to set out most effectually and liuely howe all miserable synners, whiche beeing oppressed with the burthen of theyr grieuous and detestable sinnes, feele nothing but distrust and desperation in themselves, may bee most bolde to come to **C**hrist, being assured to fynde perfect quietnes and refreshmente as in a most ioyous and comfortable refuge. So then the part of a good and faithful minister is to considre what waye shall be best for hym to vse toward the sycke & afflycted, touchyng the maner of comfortyng or exhortyng them, according as he shal perceiue theyr myndes affected or dysposed: all the  
whiche

whiche thyng oughte to bee  
doone by the wooꝝde of GOD.  
And moꝛeouer if the minisre  
haue any thyng wherewith he  
may comforte oꝛ refreshe bo=  
dely such as be both pooꝛe  
and sycke, he oughte in  
no wyse to spare it  
oꝛ kepe it from them,  
but to shewe hym=  
selfe vnto al mē  
a perfecte ex=  
aumple to  
other  
to deale chari=  
tablely.

The end of the visitacion  
of the sicke.





# The Cathe=

Fol. lvi.

chisme of Geneva (that is to say) a  
fourme or maner to teache &  
instruct the childre, in Christes  
church, their christe faith  
and religiō: made in maner  
of a dyalogue, where the  
minister demaundeth  
questions, and the  
chylde ma-  
keth aun-  
swere.

By John Caluine.

The .ii. Chapter to the Ephesians.

The doctrine of the prophetes and As-  
postles, is the sure grounde and  
foundation of Christes  
Church.



# The Epistle to the Reader.



Amongeste manye  
thynges very neces-  
sary for the maynte-  
nauce of Christs re-  
lygyon: there was nothyng  
at anye tyme more hyghelye  
estemed, than the vsage which  
the Church of GOD hath al-  
wayes reteyned touchyng the  
instruccyon of litle chyldren.  
And for thys cause they were  
not onely commaunded, euery  
manne pryuatelye to see theyr  
housholdes duely taught, and  
theyr chyldren vertuouslye  
brought vp, hauing also com-  
mon schooles ordeyned of old  
tyme and auncient custome, to  
the same ende: but mozeouer  
at

at that tyme, the common orde was, customablye to examine litle chyldren openlye in euerye churche, and to oppose them in the articles of theyr fayth, and in all suche poyntes as euerye chrysten mans parte is to bee instructed in: and to the ende they myght the better vse an orde & comely proceeding herin, they haue accustomed to set furth a short instruction or maner of doctryne, whiche is properly called the Catechisme. But after the primitive churche, the deuill minding to deface, and vterly to roote out the churche of Christ, brought in an horrible disorde & confusion: (of whose workemanshype a man maye at this

H. i.      tyme



The Epistle.

tyme easely fynde out notable  
pattens and exam̃ples in most  
partes of the worlde ) to the  
grievous decaye and destruc-  
tion of the holye policie and  
comely ordze luckely begonne  
in Goddes congregacion: and  
to be shor̃t, he hath so wrought  
and p̃ueailed, that he suffered  
nothyng to continue styl, but  
certayn remnautes and pie-  
ces of ordinaunces, whiche be-  
inge adulterate bee meete to  
serue foꝛ no purpose, but to be-  
get supersticion without anye  
maner of edifyng. And of that  
sorte is confirmacion (as they  
call it) wherein is nothing but  
apishe poppetrye, without any  
substantial ground oꝛ founda-  
cion. Nowe agayne contrarpe  
wise

to the Reader. Fol. lviii.

wise, this that we haue here set  
foorth, is no other thynge but  
the very institution of the an-  
cient primatiue church, which  
was long obserued among  
christen menne, neyther  
was lefte of at anye  
tyme, but when the  
common welth  
of Christes  
Churche  
was  
vtterly disguised  
and defaced.

The ende of the Epistle to  
the Reader.

H. H.



# The Catechisme.

## The articles of the faith.

**The Minister.**

**What is the principall and  
chiefe ende, wherfoze GOD oꝝ  
dey ned man in thys woꝛlde?**

The fyrst  
Sondar.

**The childe.**

**The chiefe ende of mans lyfe,  
is to know God.**

The cause  
why man  
was oꝝ  
dey ned.

**The Minister.**

**What moueth the to say so?**

**The childe.**

**Because he hath created vs  
and sent vs into the woꝛlde, to  
haue hys gloꝛye shewed furth  
in vs. And it is good reason  
that we employ our whole life  
to the auaucement of hys glo-  
ry, sithens he is the originall  
beginning & fountayn therof.**

**The**

The articles of the sayth, Fol. six.

**C**The Minister.

And what is the souerain oz  
most excellent felicitie of man?

**C**The childe.

Euen the self same, I meane  
to knowe God and to haue bys  
glozy shewed furth in vs.

The grea-  
test felici-  
tie that  
mā can as-  
cayne to.

**C**The Minister.

Why dost thou call it mans  
souerayn bountie oz felicitie?

**C**The childe.

Because y without it, our cōdi-  
cyon oz state were moze misera-  
ble then y state of byute beastes.

**C**The Minister.

Herby then we may euident-  
ly see, that there can no suche  
miserye happen vnto man, as  
not to lyue vnto God: that is,  
not so to know God that therby  
we dyrect our life to his glozy.

**C**The childe.

H.iii.

**C**hat



The articles

That is true.

The minister.

But tel me, what is the true  
and right knowledge of god?

The childe.

Whan a man so knoweth god,  
that he is in ful mind to honoꝝ  
him.

The Minister.

What is the right way foꝝ a  
man to honoꝝ GOD?

The childe.

the right  
maner of  
Goddess  
wurschyp  
standeth  
in foure  
poyntes

It is to put our whole trust  
& confidence in hym: to studie  
to serue him in obeying vnto  
his wil & commaundementes:  
to seke & cal vpon him foꝝ help  
in our necessities & dystresses,  
loking foꝝ saluacion & al good  
thinges at his hād. And final-  
ly to knowledge both w heart  
and mouth, that he is the liue-  
ly

ly fountayne of all goodnesse,  
from whom onely al benefites  
and good thynges doe come.

**The Minister.**

Wel than to the end that these<sup>ii. Some</sup>  
thynges may be discussed in o<sup>r</sup> <sup>daye.</sup>  
dye & declared moze at large,  
which is y<sup>e</sup> first poynt of y<sup>e</sup>. iiii.

**The childe.**

The first is, to put our whole  
confidence in God alone.

**The Minister.**

How may that thing be done?

**The childe.**

We must first haue an assured <sup>The first</sup>  
knowledge, that as he is al- <sup>poynt of</sup>  
mighty, so he is all bountifull <sup>honorig</sup>  
and infinitely good. <sup>God.</sup>

**The Minister.**

And is that sufficient?

**The childe.**

Ray.

**The Minister.**

Shew



The articles

**Shew the reason:**

**¶ The childe.**

For there is no worthines  
in vs, why GOD should eyther  
shew his power to the ayde of  
vs, or vse hys mercifull good-  
nes towarde vs.

**¶ The Minister.**

What is than requyred  
besides?

**¶ The childe.**

This is requisite moze, that  
we be right wel assured that he  
tenderly loueth vs, vs (I say)  
& that most gladly he vouches  
saueth of hys owne good will  
to bee our father and saulour.

**¶ The minister.**

Howe shall we gette the sure  
knowledge hereof?

**¶ The childe.**

By

By his owne wooꝝde, wher;  
 in he vttereth moſte playnlye  
 vnto vs, hys plentifull mercede  
 in our ſauour Chriſt, & geueth  
 vs vndoubted aſſurance of his  
 louing mynd towardeſ vs.

**The miniſter.**

Well, then I perceiue that The founda-  
 tion of  
 our faith.  
 the very ground to come by a  
 ſure conſydence in God, is: to  
 know him in our ſauour Chriſt.

**The childe.**

Yea truelye.

**The Miniſter.**

But (to vſe fewe wooꝝdes)  
 what is the very pith and ſub-  
 ſtaunce of thys knowledge of  
 God in Chriſte?

**The childe.**

It is conteyned in the con-  
 feſſion of the fayth vſed of all  
 chriſten men, which is commo-  
 ly



The articles

ly called the Crede of the Apostles: bothe because it is a compendious and a briefe gathering of the articles of that saythe whiche hath bene alwayes continued in Christes Church: and also because it was taken out of the pure doctrine of the Apostles.

The Minister.

Make rehearfall vnto me therof.

The childe.

The  
Crede of  
the apostles.

I beleue in God the father almighty, maker of heauen and earth; And in Iesu Christ his onely sonne our Lorde: Who was conceived by the holye Ghoste, borne of the vyrgyn Marye; Suffered passion vnder Ponce Pilate, was crucified

crucifyed, dead, and buried:  
 Descended into hel, rose again  
 the thyrde daye from death:  
 Ascended vpp into heauen,  
 and there sitteth on the right  
 hande of God the father al-  
 mighty: From whence he wil  
 come to iudge both the quicke  
 and the dead.

I beleue in the holye goste:  
 I beleue that there is an ho-  
 ly Church vniuersall, a com-  
 munitie or feloweshyppe of  
 Goddes holye electe: I beleue  
 the remyssion or cleare for-  
 geuenesse of synnes, the rysing  
 agayne of the bodyes, and the  
 lyfe euerlastyng.

**The Minister.**

To the intent that this con-  
 fession maye bee moze particu-  
 larely

iii. Son-  
 day.



The articles

lately and playnely declared,  
into how many partes shal we  
deuyde it?

¶ The childe.

Into foure principall partes.

¶ The Minister.

What be they?

¶ The childe.

The  
Crede de-  
uyded in  
four par-  
tes.

The fyrste concerneth God  
the father. The seconde parte  
is of the sonne of God, our sa-  
uour Christe: wherein brievely  
also the whole stozy of our re-  
dempeyon is rehearsed. The  
thyrde is touchyng the holpe  
goste. The fourth concerneth  
Christes flock, þ holp churche,  
and Goddes free gyftes vnto  
the same.

¶ The Minister.

Seing there is but one God,  
what moueth thee to make re-  
hearsal

hearsal of God the father, god the sonne, and God the holpe gost, as if there wer. iiii. Gods:

**T**he childe.

Because that in the substance or nature of God (whiche in deede is but one) wee haue to consider the persone of the father, as the fountayne, beginning, and originall cause of al thynges: then secondarely, the persone of the sonne, who is hys euerlastyng wysedome: & thyrddly the persone of the holy gost, who is his incomprehensyble vertue and puissaunte myght, which is extended and spred throughout the worlde, whiche woorketh continually in all creatures, and yet neuertheles remaineth alwayes wholy

As becom-  
ning the  
Trinite.



The articles  
wholy in hymselfe.

**T**he Minister.

This is then the meanyng:  
that there is no inconuenience  
at al to vnderstand distinctlye  
and apart, these thzee persons  
in the substance of God, which  
notwithstanding is one and  
cannot be deuyded.

**T**he childe.

It is euen so.

**T**he Minister.

Make rehearsal nowe of the  
fyrst parte of the Crede.

**T**he childe.

**I** beleue in God the father al-  
mighty, maker of heauen and  
earth.

The first  
parte of  
the crede

**T**he Minister.

Wherfoze doest thou cal hym  
Father.

The

**T**he childe.

I call hym so, hauyng a regard oꝝ respect to Iesu Christ, who is the euerlastyng worde beegotten of God beefore all worldes without beegynning: The father. who beeyng afterwarde openly shewed vnto the world, was euidentlye approued and declared to bee hys sonne. Nowe sithens God is oure Sauoure Christes father, it foloweth necessarilye that he is also our father.

**T**he Minister.

What meanest thou by that thou callest hym Almightye?

**T**he childe.

In that I say he is Almightye, what is ment by this word almighty I meane not y he hath an infinite power, but neuerthelesse reseruyng y same idely to him selfe



The articles

selfe, or not vsyng the same,  
but at certayn tymes: but con-  
trariwise, that al creatures be  
in his hand and vnder his go-  
uernance: that he ordereth  
and dysposeth all thynges by  
hys vnsearcheable wisdom  
and prouidence: that he ruleth  
the worlde as he lusteth: and  
that continually he guydeth al  
thynges therein after hys own  
good pleasure.

The Minister.

The po-  
wer of  
god is  
not idle.

So then by thy saying the  
power of God is not a thyng  
onely able to dooe, but it im-  
porteth and signifieth vnto  
vs more then that, (to wete)  
that God vseth and exerciseth  
the same continually, beeyng  
euermore occupied: so that no-  
thyng

of the sayth.

Fol. lxxv.

thing is done but by his wor-  
kyng, or by his leaue & won-  
derfull ordynauce.

The childe.

It is euen as you saye.

The Mynistre.

Wherfore is that clause added liii. Son-  
daye.  
therunto: Maker of heauen and  
yearth.

The childe.

For this cause: syth he hath  
made himselfe knowen vnto vs  
by his workes, it is necessary  
for vs to seeke hym out in the.

For oure capacitye, and the Psal. 14.  
Roma. 1.  
reache of oure vnderstanding  
is not sufficiente nor able to  
comprehende his diuine sub-  
stance, but he hath made the  
world as a myrroure or glas A glasse  
wherin  
we maye  
see God.  
wherin we maye beholde his

J. i.

diuine



**The articles**

diuine maiestie, in suche sorte  
as it is behouable or expedi-  
ente for vs to knowe hym.

**The Mynister.**

Dost thou not comprehend  
all creatures in these twoo  
woordes, heauen and yearth?

**The chylde.**

Yes verely: & they may righte  
well bee vnderstande in these  
two woordes, seyng that all  
thinges bee eyther heauenlye,  
eyther earthlye.

**The Mynister.**

And why callest thou God on-  
ly by the name of creator or  
maker: seyng that to ordre  
thinges, and to conserue them  
alwayes in their state, is a  
thyng of muche more impo-  
taunce, then to haue for one  
tyme

tyne created them.

The chylde.

By thys worde creator, it is not onely meante or signified that he dyd for once, or at one brayde, geue his workes their beyng and then did leaue the euen so, hauyng no farther regarde to them afterwarde: But we ought to vnderstand, that as the worlde was made of him in the beginning, euen so that now he both conserue the same, & vpholdeth the state of thinges, so that heauen and yearth, with the reste of creatures coulde not contynue in in theyr beyng, if his power did not p̄serue them. Moreover, seinge in this maner he dothe maintayne all thynges,

Concerning the  
proui-  
dence of  
God.

I.ii.

holding



### The artycles

holdynge them (as it were) in  
his hand: it must nedes folow  
that he hath the mastershyppe  
& gouernaunce of all. Where-  
fore in that that he is creator  
of heauen & earth, it is he that  
by hys bountifull goodnesse,  
myghtye power, and hyghe  
wisedome, doth conduite and  
guide the whole order of na-  
ture. It is he that sendeth  
raine and drought, haile, tem-  
pestes, and fayre wether: he  
sendeth fertilite and barēnes,  
dearth and plentie, health and  
sycknes: & to be shorte, he hath  
all thynges at commaunde-  
ment, to do hym seruice at his  
owne good pleasure.

The minister.

What saiest thou as touching  
deuils

of the sayth.

Fol. lxvii.

deuils and wicked persons, be they also subiecte to hym and at hys commaundemente:

The chylde.

Albeit y God dothe not guide them w his holy spyrite, yet he doth maister them, and brydell them in suche sort, that they be not able so much as to chaunge theyr place, or once to moue or quitch without his leaue & appointment: yea & more ouer he doth compel & constraine them to erecute his good wil & pleasure, although it bee cleane agaynst theyr intent & purpose.

Concernyng deuyles.

The Wynster.

To what purpose doth it serue to knowe thys?

The chylde.

The knowledge hereof doeth

J.iii.

wonder



## The artycles

The de-  
uill hath  
no power  
but of  
God.

wonderfully comforte vs, for  
we might thinke our selues in  
a pyteous case and hardly be-  
stedde, if the deuylles and the  
wycked had power to do any  
thyng contrary to Gods wil  
or appoyntment. And more-  
ouer we could neuer be quiete  
in our consciences, for somuch  
as we wer in theyr daunger.  
But forsomuche as we know  
that god holdeth them fast, as  
it were with a bridel, in suche  
wise that they can do nothing  
but as he permitteth: we haue  
iuste occasion not onely to bee  
quiete in mind, but also to re-  
ceyue most comfortable ioye,  
sythens God hath promysed  
vs that bee hys people, to bee  
our protectour and defender.

The

of the sayth.

Pol. lxviii.

The Mynyster.

Go to then, let vs now go in v. Sunday.  
hande with the seconde parte  
of our beleife.

The chylde.

And in Jesu Chryste his onely  
sonne. &c.

The second  
parte of the  
Crede.

The mynyster.

What is bypelye the ef-  
fecte and substaunce of thys  
parte:

The chylde.

The pythe hereof is, that wee  
dooe knowledge the sonne of  
God to be our sauour: and do  
knowe also by what meanes  
he hath deliuered vs fro death,  
and obtained euerlastyng sal-  
uacion vnto vs.

The mynister.

What sygnifyeth thys worde

J. iiii.

Iesus



The articles.

<sup>This</sup>  
<sup>word</sup>  
Iesus, by whych thou namest  
Iesus, hym.

The childe.

Mat. i.

yt is as muche to saye, as sa-  
uour: and thys name was  
geuen vnto him by the angell  
at Gods commaundement.

The Minister.

What is that of more estima-  
cion, than if that name hadde  
bene geuen vnto hym by men?

The childe.

Yea a great deale: for sythens  
Goddes pleasure was that he  
shoulde be so named, it geueth  
vs certayne knowledg that  
he is our very sauour in dede.

The Minister.

What signifyeth then thys  
woorde Christe, whiche folo-  
weth after.

The

of the sayth.

Fol. lxxix.

The chylde.

This title or surname, Christe,  
doth expresse more effectually  
his office: and doth vs to wete  
that he was anointed of oure  
heauenlye father, to sygnifye  
that he was ordeined to bee a  
kyng, a sacrificer or byshop,  
and a Prophete.

The sig-  
nyfica-  
cion of  
thys  
worde  
Christ.

The Mynistre.

How hast thou the knowlege  
hereof?

The chylde.

By the scripture, whiche doth  
suffyciently teache vs that a-  
nointynge dyd serue for these  
three offices or dignities, the  
whiche be also attributed vnto  
hym in manye places of the  
scriptures.

The Mynistre.

I. v.

But



**The articles**

**But I praye the tel me, what  
maner of oyle was it where-  
with he was anointed:**

**The chylne.**

**It was no such material oyle,  
as we vse, and as did serue in  
olde time, to the ordeininge or  
instituciō of kynges, priestes,  
or bisshoppes and prophetes:  
but it was the oyle of grace,  
of Gods holy spirite, whereof  
the aunciente anointing men-  
tioned in the olde testamente,  
was a fygure.**

**The Myrrour.**

**Nowe tell me, what maner of  
kyngdom is that wherof thou  
speakest:**

**The chylde.**

**Thys kyngdome of Christe is  
not earthly, but spirituall, the  
substaunce**

of the sayth.

Fol. lxx.

substaunce wherof doeth consist in Gods worde, and in his holy spirite, wherin is conteined both ryghteousnesse and lyfe euerlastyng.

The kinge  
dome of  
Christe.

The Minister.

And what maner of dygnitie is his priesthoope?

The childe.

This offyce or auctorytie is geuen vnto him, for that that he presenteth & sheweth himselfe before God to obtayne pardō and fauour for vs: and to pacifye his fathers wrath, by offering vp the most acceptable sacryfice of hym selfe vpon the crosse vnto him.

The priest-  
hoope of  
Christe.

The Minister.

How commeth it to passe, that thou callest hym a Prophete.

The childe.

Bycause



## The artycles

wherein  
Christ  
was a  
Pro-  
phete.  
Esa. 7.  
Heb. 1.

Bycause that he came downe  
into y<sup>e</sup> worlde, to brynge vnto  
vs the moſte worthe & ioyfull  
embassie or message of god his  
father: to declare at large most  
evidently to the worlde his fa-  
thers wil, and to finishe all re-  
uelacions and Prophecyes.

### The Minister.

St. Soms  
daye.

Commeth there any profyte  
vnto thee by those names and  
dignities of Christe?

### The childe.

Yea altogether beelongeth to  
our comfort and vtylitie. For  
Christ did receiue all these of-  
fices and gyftes to make vs  
partakers therof, wherby we  
myghte euerye one receyue of  
hys fulnes.

John. 1.

### The Minister.

Declare

Declare thys thyng vnto me  
moze at large.

**T**he childe.

He receiued the holy ghost in  
moſte full perfeccion, with all Ephet. 4.  
the gyftes and graces of the  
ſame: to beſtowe them on vs,  
and to diſtribute them vnto e-  
uerie one of vs in y measure  
and quantytie that god kno-  
weth to be moſte mete and ex-  
pediente for vs: and ſo by this  
meanes wee drawe oute of  
hym, as if it were oute of a  
fountayne, all the ſpiritual  
gyftes that we haue.

*Chriſt is  
the foun-  
taine of  
al good-  
nes,*

**T**he Miniſter.

To what uſe doth the ſpiritu-  
al kyngdō of Chriſt ſerue vs?

**T**he childe.

It ſerueth for thys, that in it  
we



## The artycles

To what  
ble the  
kyngdōe  
of Christ  
serueth  
vs.

we be deliuered out of bōdship  
& be set in ful libertie of our cō-  
sciences, & be replenished with  
his spiritual and heauenly ry-  
ches, to lead our liues in righ-  
teousnes and holines: and we  
obtaine also sufficient hablen-  
es to vanquyſhe the deuyl,  
synne, our fleſhe, & the worlde,  
which bee euery one pernycy-  
ous enemies vnto our ſoules.

### The Myniſter.

Now tel me alſo the profite y  
we haue of his prieſthooder

### The chyld.

The prie-  
ſte of  
Christs  
prieſt-  
hooe.  
Hebrii.  
vii. viii.  
ix. x.  
xiii.

First it ſerueth vs, ſo y ther-  
by he is our mediator & peace  
maker, oz daies man, to bring  
vs into the fauour of god his  
father: and againe by this  
meanes wee haue a fre entyce  
to

of the faith.

Pol. lxxii.

to come in and to shewe oure  
selues before god: and to offre  
vp our selues with al that be=  
longeth vnto vs, as an accep=  
table sacryfice, and in this be=  
halfe wee are felowes with hi  
a cōpanions of his pziesthood.

The Minister.

The vtilitye of his office pro=  
pheticall is yet behynde.

The chylde.

Sythens our lorde Jesu hath  
receiued this office to become  
the master and teacher of hys  
flocke: without doubt the ende  
of this dignitie is, to bring vs  
to þ righte knowledge of god,  
and of his trueth, so that wee  
myght become gods household  
scolars and of hys familie.

wherefore  
Christ was  
a prophete.

The Myneyster.

This



## The artycles

This is thē it that a man may  
briely gather of thy wordes:  
that these thre titles or names  
of Christ, do include thre sūdry  
offices, y<sup>e</sup> which god hath geue  
vnto his sōne, to the entent to  
bestow the fruit & profite of y<sup>e</sup>  
same vpon his faithfull elect.

**The childe.**

Ye saye truely.

**The Minister.**

111. Son-  
day.

By what reason callest thou  
Christ the onely sonne of god,  
sythens god doth name vs al-  
so hys chyldren?

**The chylde.**

As touching that, that we are  
Gods chyldren, wee bee not so  
borne, neither doth it come of  
our nature: but only by his fa-  
therly adoption, & by grace, in  
that

that that God dooeth vouchesafe to accepte vs and take vs for his childzen: now our Lord Iesus beeyng begotten of one very substāce with his father, and beeynge of the selfe same nature and godhead, may euē of good ryght be called Gods onelye sonne: for that there is none other that can clayme that tyle by naturall ryghte, but he alone.

Howe  
Christ  
onely  
is the  
sonne of  
God.  
Ephe. i.  
Jhon. i.  
Heb. i. 3

**¶ The Minister.**

This is then the meaning, that thys honour pertayneth peculiarelye vnto hym alone, as vnto whome it beelongeth by course naturall, the whiche notwithstandinge he hath by free gyft of hys goodnes communicated vnto vs, makynge

**K. l.      vs**



## The articles

vs partakers thereof, in that  
we are becomen his own mem-  
bres.

**T**he childe.

Rom. 8.  
Colo. 1.

It is euen soe: and therfoze in  
respect of that his communica-  
tyng and alypauce with vs,  
the scripture calleth Chyste in  
an other place the fyfste borne  
among many bꝛethꝛen.

**T**he minister.

What is the meanyng of that  
that foloweth?

**T**he childe.

The ma-  
ner of  
Chyestes  
anointing

It doth vs to wete after what  
sort the sonne of God was an-  
noynted of hys father, to be-  
come our sautoꝝ: that is to say,  
how thꝛough þe vertue of hys  
spirite, he tooke vpon hym our  
flesh, & therin fulfilled al thin-  
ges

of the sayth.

Fol. lxxiii.

ges necessarpe for our redemption, according as they be here rehearsed.

**The Minister.**

What meanest thou by these two clauses : Conceyued by the holye Ghoste, Borne of the virgin Mary?

**The childe.**

The meanyng thereof is: that he was fashioned in the blessed virgins wombe, takyng very substance and manhod of her own body, that he myght thereby become the seede of David, as the Prophetes hadde a longe tyme beefore sygnyfied: and yet notwithstanding all thys was wroughte by the secreete and merueilous worke-manshyype of the holye goste,

**k. ii. with**

Christ became  
very manne.

Psal. 32.

Mat. 1.

Luke. 1.



The articles

without the company of man.

**T**he Minister.

Was it then nedefull that he  
shoulde take vpon hym oure  
very fleshe?

**T**he childe.

Roma. 3

Yea verely: for it was conue-  
nient that mans transgression,  
and his disobedience agaynste  
God, shoulde be repared or re-  
compensed lyke wise by the na-  
ture of man. And mozeouer if  
1. Tim. 2. Christe had not bene partaker  
Heb. 4. of our very nature, he had not  
beene a meete mediatoure to  
make vs at one, and to ioyne  
vs together with God his  
father.

**T**he minister.

Than thys is the saying: that  
it behoued that Christ shoulde  
become

of the sayth.

Fol. lxxv.

become very man, to the ende  
he myghte execute the office of  
a sauiour as in our shape and  
persone.

**T**he childe.

Yea verely: For we must reco-  
uer in hym, all that that is lac-  
kyng in oure selues: and thys  
defaulte or lacke in vs, coulde  
not haue beene recompensed  
and made out, any other wyse.

*Chrys-  
t hath made  
out that  
lacked in  
vs.*

**T**he Minister.

But for what cause was  
thys thyng wrought by gods  
holy spirite, and not rather by  
the company of mā, according  
to the ordre of nature?

**T**he childe.

Because the seede of manne is  
of it selfe altogether corrupted  
with synne: it behooued that

R.iii.

thys



## The articles

**Christe** this concepciō of Christ should  
**was con-** bee wroughte by the power of  
**ceiued by** the holy goste, wherby our sa-  
**the spirit** uiour might be p̄serued from  
**of God.** all corrupcyon of synne, and  
replenysshed with all maner  
holynes.

### The Minister.

So then by these saynges it  
is euidently declared vnto vs:  
that he (whiche should purifye  
and clense other from fylthe of  
synne) muste bee hymselfe free  
and cleare frō all spottes ther-  
of, and euen from his mothers  
wombe dedicated, & kept holy  
vnto God in purenesse of na-  
ture, so that he may not be gil-  
tte of that corrupcyon wher-  
with the whole stocke of man  
is generally infected.

The

of the sayth.

Fol. lxxvi.

**T**he childe.

That is the very meanyng of  
my wordes.

**T**he Minister.

How cummeth it to passe that  
he is our Lorde?

v. ii. Sonn-  
Day.

**T**he childe.

Euen by the ordinance of God  
himselfe: who also made hym  
our gouernoꝝ, to the ende that  
he myght execute hys fathers  
kyngdom both in heauen and  
in earth, and that he myght be  
heade and ruler bothe of Ang-  
gelles and of goddes sayth-  
full people.

Christ is  
our lord.

**T**he Minister.

Wherefoꝛe speakest thou of his  
deathe, immediatlye after hys  
birthe: & leaueste out the whole  
stoꝝy of hys lyfe?

R. iiii.

The



The articles

**T**he childe.

For because there is nothyng  
mencioned or spoken of in our  
Crede: but that whiche peculi-  
arly becometh to the pyth  
and substance of our redemp-  
cion.

**T**he Minister.

Why, is it not sayde playnely  
in one woorde, that he dyed:  
without anye speakyng of  
Ponce Pilate, by whose iudge-  
ment he suffered?

**T**he childe.

The mencion that is made of  
Ponce Pilate, was not onelye  
for this consideracion to make  
the storye of Chrystes Passion  
to haue more euident assurance:  
but also to declare vnto vs,  
that his death hath takē away  
our

of the sayth. Fol. lxxvii.

**our condemnation.**

**The minister.**

**Howe so:**

**The childe.**

**Fy:st he suffered Deathe, to the  
ende to take a waye the payne  
that was due vnto vs, that we  
might be therby clearly deli-  
uered from the same: Now for  
so muche as we were in faute  
and gyltie befoze gods iudge-  
mente as wicked mysdoers:  
Christ myndyng to take vpon  
him our persone, and to bayle  
vs, by susteyning all our mise-  
rie: vouchsalued to shew hym-  
selfe befoze yearthly iudges, &  
to bee condemned by the sen-  
tence or iudgemēt of the same,  
that therby we myght be gilt-  
lesse & cleare befoze the iudge-  
ment**

Christ  
was  
condema-  
ned to  
cleare vs



The articles

mente seate of oure heauenlye  
iudge hys father.

The Minister.

Mat. 27. Notwithstāding, Pilate doth  
Luk. 23. pronounce hym innocent, and  
so by that he dooeth not con-  
demne hym as woorthye of  
deathe.

The childe.

Christe  
was con-  
demned  
for vs.

Pilate dyd bothe the one and  
y other: first he was pronouced  
innocente & iust, by the iudges  
owne mouth, to signifye that  
he suffered not for hys owne  
deserte, but for our trespases.  
And yet withal, y same iudge  
dyd geue solemnelye the sen-  
tence of deathe agaynst hym,  
to testifye and expresse y he is  
our true pledge & ransome: as  
he who also hath taken vnto  
hym

Christe  
was our  
ransom

of the sayth. Fol. lxxviii.

hym oure condemnacyon to  
make vs quite and to deliuer  
vs from the same.

**The Minister.**

That is wel sayd: for if he had  
beene a sinner in deede, he had  
not bene meete to haue suffe-  
red death for the offences of o-  
ther: and neuerthelesse to the  
end that we myght be clearely  
quitte and delyuered by hys  
condemnacyon: it was necessa-  
ry that he should be taken and Elat. 53.  
counted as a malefactoure or  
misdoer.

**The childe.**

I meane no other thyng, but  
euen so.

**The Minister.**

Wher thou saist Christ suffered 17. Son-  
daye.  
on the crosse: was that kynde  
of



## The articles

of deathe moze auaylable and  
of moze importaunce than if  
he had bene otherwyle put to  
Deather

### The childe.

Christe  
toke vpon  
hymselfe  
the curse  
due vnto  
vs, that  
we might  
be free.

Deut .21.  
Gal. 3.

Yea verely: and touching that  
matter, Saint Paule sayeth  
that he was hanged on a tree,  
to the intente that he myghte  
take from vs our curse, and so  
dyscharge vs by transposyng  
and remouing the same from  
oure heades, vpon hymselfe:  
for that kynde of deathe was  
accursed of God in the olde  
testament.

### The Minister.

What is it not a greate re-  
proche and dyshonoure vnto  
our Lorde Jesu, to say that he  
was accursed, and that befoze  
GOD

**GOD:****The childe.**

No not a whit : for he throught  
hys almyghtye power, by ta-  
kyng the curse from vs vnto  
hymselfe, did in such sozt make  
it voyde and of none effecte,  
that he hymselfe neuertheles  
continued still so blessed, that  
he was able to fulfyll vs also  
with hys blessinges.

**The Minister.**

Make exposition of that that  
foloweth.

**The childe.**

In so muche as deathe was a  
malediccion or curse that styll  
hanged ouer all menne, by  
meanes of synne reygnyng in  
them by nature: Therfore our  
sautour Christ did suffer death  
and



## The articles

Christe ent  
in suffer-  
ing death,  
did van-  
quish  
death.

and withal in so doing, dydde  
vanquish and get the victoꝝ  
of the same. And to the entent  
also to make it the moꝝe cer-  
taynly knowen vnto vs, that  
his death was not a coloured  
oꝝ counterfayted thing: it plea-  
sed hym also to be buryed after  
the common maner of other  
menne.

**T**he Minister.

But it appeareth not that any  
profyte cumeth to vs by thys  
that Christe hath wonne the  
victoꝝ of death: seing that we  
(it notwithstanding) cease not  
to dye, as we dyd beefore, by  
course of nature.

**T**he childe.

That thyng doth not hinder,  
but that Christes death & hys  
van-

vanquishing of the same, is a-  
 uaylable also vnto vs: for the  
 naturall deathe of faythfull  
 menne is nowe nothing elles,  
 but a readye passage oꝝ assu-  
 red waye to guyde them to a  
 better, yea to an euerlastyng  
 lyfe.

The death  
 of the  
 faythfull  
 is a right  
 passage to  
 life euer-  
 lasting.

**T**he minister.

It foloweth then necessarily  
 hereof, that we oughte in no  
 wyse to bee afrayde of deathe,  
 as though it were a dreadefull  
 thyng: but rather it behoueth  
 vs willingly to walke y<sup>e</sup> trace  
 of oure heade and capitayne  
 Jesu Christ, who hath walked  
 and troden the same waye be-  
 foze vs, not to the entente to  
 leade vs to our destruccyō, but  
 to procure vs an euerlastyng  
 sauegarde



The articles

sauegarde.

**T**he childe.

It is trueth.

**T**he Minister.

1. Sondag

What is the sence of that clause whiche is putte to afterward, as touchyng his descendyng into hell:

**T**he childe.

The vnderstandig  
of this:  
Christe  
went down  
into hel.  
Actes .7.

The ryghte meanyng therof is, that Christ dyd not onelye suffre a naturall deathe, which is a departyng and goyng asunder of the body and soule: but also that hys soule was in woonderfull dystresse, beeyng wofully pessed, and enduring grieuous tormentes, and as it were hellyke paynes, which Saint Peter calleth the sorowes or pangues of deathe.

The

## The Myſtery.

For what conſideracyon ſuſ-  
tained he thoſe paynes, and in  
what ſorte?

## The chylde.

For ſoinuch as he preſented  
hymſelfe beefore God to be a  
ſacryfyce ſatiffactory, and to  
make amendes in the behalfe  
of ſynners: it was mete that  
as he did beare the wayghte  
and burthen of our ſynnes: ſo  
lykewyſe he ſhoulde feele the  
horryble anguiſhe and gre-  
uous tormente of conſcience  
whiche ſynne bryngeth, beyng  
in caſe as if God had vtterlye  
forſaken hym, and as if God  
had been haynouſly diſpleaſed  
agaynſte hym. And in verye  
deede he was brought to ſuche

L.i.

extremyte



## The articles

extremytie of anguythe, that  
he was dyceuen to crye: my  
**Matt. 27** God my God, why haste thou  
**Mar. 15.** forsaken me?

### The Minister.

Why: was Christes God-  
heade then vtterlye seperated  
at that tyme from hys man-  
hoode: either was God angry  
with hym for the tyme?

### The chyld.

May neyther of both, how-  
beit it was conueniente that  
God shoulde punyche hym in  
suche sorte, to veryfie and per-  
forme the wordes of Esay the  
**Esay. 53.** Prophet, who saieth y he was  
**1. Pet. .2** beaten with the hande of his  
father for our sines, and that  
he dyd suffer the punishmente  
due to oure transgressyons.

The

## The Minister.

But howe coulde it be that he was in suche dreadefull anguyſhe, as though God hadde vtterly forſaken hym, ſeing he was God himſelfe?

## The chylde.

We muſt vnderſtande that he was in ſuch deſtreſſe alonelye as touchynge his humanitie. And to the intente that he myghte feelee theſe panges in hys manhoode, hys Godhead dyd in the meane tyme for a lytle ſpace kepe himſelfe cloſe, as if it had bene gone, that is to ſaye, it dyd not ſhewe noꝝ vtter the myght therof.

## The Minister.

Yet I praye thee tell me howe it myght be that Chriſte, who



The articles

is the health of y<sup>e</sup> world, could  
bee vnder so vyle condemna-  
cyon?

The childe.

That that he dyd endure, was  
but for a shORTE tyme, and not  
to contynue or abyde still in  
the same. For he hath in suche  
wise felte these dreadfull tor-  
mentes whiche wee haue spo-  
ken of : that he was not ouer-  
laid nor ouercome of the same,  
but hath rather therby made  
battayll agaynst the power of  
hell to breake and destroye it.

The Minister.

Hereby then we see the dif-  
ference betwene that anguish  
or veracion of mynde whiche  
Christe dyd suffer : and that  
whych the impenytente syn-  
ners

ners dooe abyde, whome God  
doth punyſhe in hys terryble  
wꝛath : for that verry payne  
whiche Chriſte ſuſtained for a  
tyme, the wycked vnyrepentant  
muſt endure continual-  
ly: and that whyche was vnto  
Chriſt but a goade as it were,  
to prycke him withall: is vn-  
to the wycked in ſteade of a  
glaue to wound them to death.

The dif-  
ference  
betwene  
the an-  
guiſhe  
of Chri-  
ſtes ſpirit  
& of the  
conſcience  
of the wic-  
ked.

The chyld.

Ye ſaye truely: for oure ſa-  
uoure Chriſte, notwithstandinge  
theſe veracions, euen in  
the myddes of his tormentes,  
did not ceaſe to put a ful truſt  
euermore in God: but the dā-  
ned ſinners do diſpaire with-  
oute al conſydence in Goddes  
goodnes: yea they ſtomake a-

L.iii.

gainſt



The articles

gaynste God, in so muche that  
they blasphemie hys maiestye.

The Minister.

xl. Son-  
daye.

Maye we nowe gather suf-  
ficiently of this that is sayed,  
what fruite or profyte com-  
meth to vs by the death of Je-  
su Christe?

The chylde.

The pro-  
fyte and  
vertue of  
Christes  
death shal-  
beth in.iii  
pointes.

Yea very well: and fyrste of  
all we see that it is a sacryfice  
wherwith he hath fully aun-  
swered and satysfied hys fa-  
thers iudgemente in oure be-  
halfe: and therby also he hath  
appaised or alleied Goddes  
wrath, whiche worthely han-  
ged ouer vs, & hath broughte  
vs into hys fauoure agayne.  
Secondarilye that he shedde  
his bloud to purifie and clense  
our

oure soules from al maner of  
spottes: & fynally that he hath  
so cleane wyped awaye oure  
filthy sinnes througħ his pre-  
cious death, that God wil ne-  
uer hereafter haue remem-  
braunce of them to call vs to  
any recknyng: yea euen so,  
that the oblygacion or hande-  
wrytyng whiche was to bee  
shewed forth againste vs to  
oure condemnacion, is nowe  
cleane cancelled and vtterlye  
made voyde.

**The Minister.**

Haue we no other profite,  
besydes this, of his death?

**The childe.**

Yes verely: that is if wee  
bee true membez of Chryste,  
therby our olde man is crucy-

L.iiii

fyed



The artycles

fyled, yea oure fleſhe is morty-  
fyled, to the ende that no euyl  
luſtes oz affecciōs doe heraf-  
ter beare rule in vs.

The Miniſter.

Expound the article folowing.

The chylde.

2. Pet. 3.

He roſe the thyrde daie from  
death to lyfe, wherin he ſhe-  
wed that he had vanquiſhed  
& gotten the victorie of death  
and ſynne. For throughe hys  
baliante reſurreccion, he ſwa-  
lowed vp deathe, he broke a-  
ſondre the chaynes wherwith  
the deuyl did holde vs in cap-  
tivityte: & fynally he deſtroied  
hys power and kyngdome.

The Miniſter.

Tell me howe many wayes  
thys reſurreccion of Chriſte  
doeth

of the sayth.

Fol. lxxxv.

doeth bryng profyte vnto vs,  
The chylde.

The fyrste is, that wee haue  
fully obtained to bee ryghte-  
ous therby. Secondarily, that  
hys rysynge from death is a  
sure gage and certayne assu-  
raunce vnto vs that we shall  
once rylse agayne into a lyfe  
without ende, and mooste ioy-  
ous. Thyrde, that if we be in-  
dede truely partakers of hys  
resurreccion, we rylse now in  
this present worlde in a new  
kynde of lyfe, addicted wholy  
to serue God, and to leade an  
holye vpryghte conuersacion  
agreable to hys wil and plea-  
sure.

The be-  
nefyte  
and  
vertue of  
Christes  
death as-  
beth in. iii  
pointes.

Ro. 4. 6.  
1. Cor. 15

The Minister.

Let vs goe forwarde to the  
L. v. reſe.

iiij. Son.  
daye.



The articles

reste.

The chylde.

He ascended vp into heauen.

The Minister:

Wente Christ vp into heauen, in suche sort, that he was no longer abydyng in the yearth:

The chylde.

Christe  
ascended  
into hea-  
uen.

Yea, for whan he had performed whollie all thynges that were enioyned him by the comaundement of his father, and had accomplished all that was necessarie for our health, it was not nedefull that he shoulde remayne any longer personally in the worlde.

The minister.

What profyte haue wee by hys ascension:

The

of the sayth.

Fol. lxxxvi.

**The childe.**

We receyue double profyte  
thereby : for sythens that our  
sauyoure Chyste is entred  
into heauen in oure nature  
to oure beehofe : euen in lyke  
maner as he came Downe frō  
thence for oure sakes onely :  
he hath thereby made an open  
entrye into the same place  
for vs , geuyng vs withal  
an assured knoweledge ,  
that the gate of heauen is  
nowe wyde open to receiue  
vs, whych was beefore faste  
shutte to, thzough our synnes.  
The seconde profite is, that he  
sytteth there presente, and at  
hande, alwaies in the syght of  
his father to make intercessy-  
on for vs, and to be our aduo-  
cate

The pro-  
fytte of  
Chyestes  
ascension  
standyth  
in two  
poyntes.

Roma. 6  
Heb. ii. 7



The articles

cate to make answere for vs.

**The Minister.**

Why? then is oure saui-  
oure Christ so gone out of the  
worlde, that he is no more  
here with vs?

**The childe.**

**Mat. 28** Nay: for he hymselfe sayeth  
the contrarye: that is, that  
he wyl bee here presente with  
vs vnto the worldes ende.

**The Minister.**

Is it meant of his bodely pre-  
sence, that he maketh promise  
so to contynue styl with vs?

**The chylde.**

**Luke. 24**  
**Actes. 1**

Nay verelye: for it is a  
nother mater to speake of hys  
body whych was lyfte vp out  
of thys worlde into heauen:  
and to speake of hys godlye  
power

of the faith.

Fol. lxxxvii.

power whiche is spred abrode  
throughtout the worlde.

The Mynster.

Declare the meanynge of  
thys sentence : He sitteth on  
the ryghte hande of GOD the  
Father.

The childe.

The vnderstandynge of that mat. 18.  
is, to sygnifye that he hath ta-  
ken into hys handes the do-  
myinion of heauen and yearth,  
whereby he is kynge and ru-  
ler ouer al thynges.

The Mynster.

What signyfieth this worde,  
ryghthande, and the sittynge  
on the ryghthande, whereof  
mencion is here made?

The chylde.

It is a similitude, or a maner  
of



The artycles

To sit on  
the right  
hande of  
God.

of speache borrowed of earthly  
Princes, whiche are wonte to  
place on their right side, suche  
as they substitute nexte vnder  
them to see to the execution of  
lawes, to supplie their rourne  
and offyce in theyr steade.

The Minister.

Ephes. 1.

Thou meanest nothing els  
than therby, but that whiche  
S. Paule speaketh to the E-  
phesians: (to wete) þ he was  
constitute and appointed head  
of the Church, set in authori-  
tie aboue all powers, and that  
he hath receiued a name of  
dygnitie passinge all other.

Philip. 2

The chylde.

My meanyng is none other.

The Minister.

xiii. Son:  
daye.

Goe forwarde to the resydue.

The

of the faith.

Fol. lxxxviii.

The childe.

From thence he wil come  
to iudge the quicke and the  
dead: that is to saye, he wyl  
come doune from heauen, and  
shewe himselfe visybly once a-  
gayne in the maiestye or office  
of a iudge, euen in that shape, Actes. 1.  
wherin he was seen to ascend.

The Mynister.

Seynge the iudgemente  
of god shalbe in the ende of the  
worlde, howe maye that bee  
whych thou saiest some shalbe  
a lyue, and other some shalbe  
dead: namely sithens also it is Heb. 9.  
a thing most certainly appoi-  
ted vnto all men, to dye once.

The childe.

S. Paule maketh answer to  
thys question himselfe, say-  
ing



## Theartyces

1. Cor. 15  
1. Thes. 4

ing, that they which at þ tyme  
shalbe lefte on lyue, shalbe so-  
dainly changed in a momēt of  
time: to the end þ their corrup-  
tible nature maye bee altered  
(the corrupcion therof beyng  
cleane taken awaye) and that  
they may receiue a newe body  
whiche shalbe no moze subiect  
to corrupcion.

The Wynster.

Thy meaninge is then þ thys  
alteraciō or change shalbe vn-  
to them in steade of a death, in  
somuche as it shal do awaye &  
abolysh the theyr former nature,  
and make them ryse againe in  
a new & moze glorious state.

The chylde.

It is euen so.

The minister.

Doe

of the sayth.

Fol. lxxxix.

**D**oe we receyue any coumfozt  
by this that our sautour Christ  
will come once to iudge the  
wozlder.

**T**he childe.

**Y**ea verely, and that a syngu-  
ler great coumfozte: for we are  
taught by a sure doctrine that  
cannot fayle, & hys cummyng  
at that tyme shalbe pryncipal-  
lye to leade vs with hym into  
the euerlastyng kyngdome.

**T**he Minister.

**W**ell then there is no cause  
why we shoulde be afrayde of  
the day of iudgement, or wher-  
foze we shoulde lothe the cum-  
myng thereof.

**T**he childe.

**N**o forsooth: for so much as we  
shall appeare and make a couit

Christe  
shal both  
Iudge vs  
and aun-  
swer for vs

**M. i.** before



## The articles

before no other iudge but him,  
who is our aduocate to pleade  
oure cause, and to make aun-  
swere for our purgacyon or de-  
fence.

xliii. Sb.  
day.

**T**he minister.

Let vs nowe come to the third  
parte.

**T**he childe.

The third  
parte of  
the crede

That part cōcerneth our fayth  
& confidence in the holy gost.

**T**he minister.

And to what purpose doth it  
serue vs?

**T**he childe.

Of the  
holy gost  
and his  
giftes.

It doth vs to vnderstand, & e-  
uen as god hath first redeemed  
vs, & geuen euerlasting health  
vnto vs in Iesu Christ, eue so it  
pleased hym to make vs par-  
takers of these hys graces and  
bene-

benefites (I meane the deliue-  
raunce from the state of perdi-  
cion, to the fruition of his glo-  
ry) by the conduite and vertue  
of hys holy spirite.

**The Minister.**

Howe cummeth that to passe:

**The childe.**

In lyke maner as the bloud  
of Christe is the onelye thynge  
that pourgeth and washeth  
cleane our soules: euen so the  
holy gost is he that must sprin-  
kle and moysten our conscien-  
ces with the same to make the  
pure and newe.

**The Minister.**

Yet there is one poynt behynd  
that needeth moze euident de-  
claracyon, as touchyng the  
clensyng of our consciences.

**M. ii.**

**The**



The articles

The childe.

That is no more to saye but  
thys: the holpe spirite of God  
dwellyng in our heartes, doth  
make vs feeble the vertue, and  
Roma. 5 taste the beneficiall goodnes  
of our Lord Iesus: for it is he  
that doth open the eyes of our  
hearte and mynde, by whome  
also we are assured of Goddes  
fauour and bountye towardes  
vs: he doeth seale and impzint  
Goddes aboundaunte graces  
in our soules: he pzepareth vs,  
making vs meete and willing  
to geue place vnto them, and  
Ephē. 1. to receyue them: thys spirite  
doeth also regenerate vs, and  
maketh vs new creatures, and  
finallie he doeth fashion vs a  
newe, in such sort, that by hys  
meanes

of the sayth.

Fol. xci.

meanes we receiue to our most  
ioyous comfort, al those giftes  
and benefites which be offered  
vnto vs so plētifully in Chriſt  
our ſauour.

**The Miniſter.**

What foloweth now next?

rb. Son-  
day.

**The childe.**

The fourth part of our belefe,  
where it is ſayde: we beleue that  
there is a Catholique or vninerſal  
churche.

the  
fourth  
part which  
is of the  
churche.

**The Miniſter.**

What is thys Catholique  
Churche?

**The childe.**

It is the felowſhip or congre-  
gaciō of them y<sup>e</sup> beleue, whom  
God hathe ordeyned and cho-  
ſen vnto the life euerlaſting.

What the  
church is.

**The Miniſter.**

M. iii.

Is



The articles

Is it necessary that we beleue  
thys article?

The childe.

Yea it is a thyng very necessa-  
rye, onlesse we mynd to make  
Chyistes death vtterlye voyde  
and of none effect, and to make  
all those thynges superfluous  
and to no purpose, whiche we  
haue rehearsed alreadye: for  
the church is the verpe fruite  
that proceadeth of all Chyistes  
doinges.

The Minister.

For what  
purpose  
Chyrste  
suffered  
deathe.

This is thāthy saying: hither-  
to al ȳ hath bene declared doth  
touche the cause & foundation  
of euerlastyng healt he, inso-  
muche as God hath receiued  
vs into hys fauoure by the  
meanes of our sauitour Iesu  
Chyist: & hath stablISHED ȳ same  
in

of the sayth.

Fol. xcii.

In vs through his holy spirite,  
whom he hath powred into vs  
as a sure pledge and testimo-  
nye of thys grace. But nowe  
the effect that cummeth of all  
thys, and the whole wooke  
which is brought to passe her-  
by, is declared vnto vs, to geue  
so muche the moze euident as-  
surauce therof.

**T**he childe.

It is euen so as you say.

**T**he Minister.

What meanest thou by saying:  
The holy churche.

**T**he childe.

I call the Churche holy in thys  
sece, because that those whom  
he hath chosen, he iustifyeth &  
purgeth vnto holynes and in-  
nocency, to make hys glory to

M.iii. Myne



## The articles

Roma. 8  
Ephē. 5

thyne in them. And also oure  
sautour Chyste haupng rede-  
med hys churche hath sancti-  
fied it, to the ende it myght be  
glozious and without spot.

**The minister.**

What meaneth thys wooꝝde,  
Catholique oꝝ vniuersall?

**The childe.**

The mea-  
ning of  
this word  
catholique  
Ephē. 4.  
1. Cor. 12

It serueth to put vs in remē-  
braunce, that as there is but  
one head of þ righte beleuers,  
euen so it behoueth them to be  
knyt together in one bodye: in  
such sort, that there be not ma-  
ny dyuers churches, but one  
churche alonely dyspersed thro-  
wout the whole woꝝlde.

**The Minister.**

Declare also that that folo-  
weth after, of the communion  
of

of sainctes.

The childe.

That clause is putte to for a moze playne declaracyon of setting furth of the vnitie and coupling together of the members of Chrystes church. Moreover it doth vs to vnderstand, that al the benefites y Chyste hath geuen, and all the good that he hath doone for hys church, beelongeth to the profite and saluacyon of euerye faythfull persone, for so much as they haue all a common partaking together.

The minister.

But where thou namest the church holpe: is the holynesse thereof now already vpryght and perfect.

rbf. Son:  
day.

The



## The articles

**¶**The childe.

The  
churche  
is not of  
perfect  
holines  
during  
this life

May verely, it is not perfect in this world, wher dureth continual warre agaynst our fleshe, synne and the deuill: for whiles this lyfe lasteth, there abydeth certain remnauntes alwayes of vnperfectnes, which shal neuer be cleane takē away, vntill y we be altogether coupled to our head Iesu Christ, by whome we are perfittly sanctified and made holy.

**¶**The Minister.

Is there no other knowledge to bee had of the churche, then by our beliefe?

**¶**The childe.

Yes verely, there is a church or companye of Goddes people sensyble, and to bee seene, forsomuch as God hath geuen out

of the sayth.

Fol. xciii.

outwarde tokens and Sacra-  
mentes by the whiche we may  
knowe the same : But here in  
thys place, mencyon is made  
onely of the peculiar and cho-  
sen company of Goddes verye  
faythfull and chyldren, whom  
he hath chosen to euerlastyng  
lyfe: the whiche feloweshyppe  
cannot be perfectly and clear-  
ly dyscerned here by our senses.

**T**he Minister.

What is there moze?

**T**he childe.

I beeleue the cleare pardon  
and remysston of our synnes.

**T**he Minister.

What is the ryghte or proper  
signifycacyon of thys woord,  
Remysston?

**T**he childe.

**I**t



## The articles

**T**ouching  
the for-  
geuenes  
of synnes

**I**t signifyeth properlye that  
god doeth freelye forgeue, and  
clearely quite al the synnes of  
them whiche beleue in hym, in  
suche sorte that they shall ne-  
uer be called to any reckoning  
or accounte: neyther shall they  
make anye aunswere beefore  
Goddes iustice seate, therby to  
receyue any punyshment.

**T**he Minister.

**I**t is easy than to be gathered  
of thys, that we doe not merite  
or deserue by any satisfaccion  
or amendes that we can make,  
that God shoulde pardon our  
synnes.

**T**he childe.

**Y**e say trueth: for oure sauiour  
Christ hath made the full pay-  
ment himself, and hath sustay-  
ned

of the sayth.

Pol. xc v.

ned the payne due vnto the  
same: we of our parte be not a-  
ble to make anye maner of re-  
compence, but we are d̄ieuen  
to seeke vpon God, that of his  
mere beneficiall liberalitie, we  
may obtayne foʒgeuenes of al  
our mysdedes.

The minister.

Wherefoʒe doest thou make  
mencion of remission immedi-  
ately after that thou hast spo-  
ken of the churche?

The childe.

Because that no manne can re-  
ceyue foʒgeuenes of his synnes  
vnles he be incorporated and  
admytted into the feloweshyp  
of Goddes people, and beyng  
made a membʒe of Chʒistes  
church, he doe continue in the  
vnitie

There is  
no re-  
mission  
of synnes  
without  
the bo-  
dy of the  
churche:



## The articles

vnitie & common partakynge  
of Chyistes benefites with the  
same hys bode, euen lyke a  
true membze of the Churche;  
without anye counterfettyng.

**The Minister.**

By thys saying than, without  
the felowship of Chyistes flock  
ther is nothing but hel, death,  
and dainnacion.

**The childe.**

That is most certayne: for all  
such as do deuide & disseuer the  
selues from the communalty &  
felowship of y right faithful, to  
the intente to make a sect by it  
self a part, are vtterly destitute  
of al hope to enioy euerlasting  
lyfe, whiles they kepe themsel-  
ues so diuided and a parte.

**The Minister.**

**What**

of the fayth.

Fol. xcvi.

The. xlii  
Sunday.

**W**hat foloweth moze

**T**he childe.

**T**he ryllyng agayne of the bo-  
dy, and lyfe euerlasting.

Off our  
resurrec-  
tion.

**T**he minister.

**W**hereto serueth thys article  
of our beliefe

**T**he childe.

**I**t doeth vs to vnderstande,  
that our ioye and felicitie con-  
sisteth not in the transitorye  
thynges of thys worlde, or in  
anye thyng vpon earthe: the  
which knowledge maye serue  
vs very commodiously for two  
necessary purposes: The firste  
it serueth to teache vs to passe  
through this transitory world,  
as if it were through a strange  
countreie, setting litle by the  
thynges of thys worlde, and  
not



The articles

not setting oure affectyon on  
thynges of so vnstable conti-  
nuance. Then secondarily it  
putteth vs in sufficient coun-  
fort, that although as yet we  
haue no full taste oꝝ enioying  
of the felicitie which our Loꝝd  
god hath freelye pꝛepared foꝝ  
vs in our sauiour Chꝛist, that  
yet we oughte not foꝝ that to  
dyscourage our selues, but pa-  
ciently to wayte foꝝ hym vnto  
the tyme of hys cummyng to  
iudge the worlde.

The Myſtꝛ.

What ſhalbe the maner of our  
reſurreccion?

The chylde.

All they whiche be dead befoꝝe  
that tyme ſhal then take theyꝝ  
owne bodyes agayn vnto the:  
howbeꝝ

of the sayth. Fol. xcviij.

howbeit they shalbe of a no-  
ther sorte or fashion: that is to  
wete, they shalbe no more sub-  
iecte to death. or corrupcion: 1. Cor. 15  
and yet not withstanding they  
shalbe of the selfe same nature  
and substance as before. And  
suche as shal then remayne a-  
lyue, God wyll rayse them bp  
also, by a meruailous maner  
of doing, sodainely chaunging  
theyr bodyes, in the twink-  
linge of an eye, (as we haue  
sayd before.)

The Mynistre.

Shall not the wycked bee  
aswell partakers of thys re-  
surreccion, as the faythfull?

The childe.

Yes verely, but they shal  
bee in condycion or state farre

R. i. unlike



## The articles

Thon. 5.  
Matt. 25

unlyke : for the one (that is to  
were) the faythfull shall ryse  
agayne to everlastynge ioye  
and felycitye, & the other shall  
receyue theyr bodyes agayne  
to everlasting death and dam-  
nation.

The Mynistre.

Wherefore then is there not  
aswell mencion made, of hell  
and death everlastynge in the  
Crede, as of heauen and lyfe  
that endureth evermore?

The chylde.

Bycause the Crede is a  
bryefe summe of oure faith con-  
teynyng in as fewe woordes  
as can be, that that belongeth  
peculyerly to comfort the con-  
sciencs of Goddes faythfull :  
and therfore Gods benefytes  
which

of the fayth. Fol. xcviij.

whiche he freely beestoweth  
vpon hys people bee reherſed  
alonely, without any mency-  
on of the wycked, or of the tor-  
mentes prepared for them,  
who are cleane ſhutte oute of  
hys kyngdome.

The Miniſter.

ſythenſ we haue the very  
foundation a grounde wher-  
vpon our fayth is builded, and  
wheron wee muſte ſtaye our  
conſciences: we maye wel ga-  
ther hereof that this is the ve-  
ry ryghte fayth.

xlii. 383  
day.

The chyld.

Yea verely: that is to ſaye, it  
is a ſure perſwaſion and a  
ſtedfaſte knowledge of Gods  
tender loue towardes vs, ac-  
cordinge as he hath playnlye

what a  
thyng  
liuely  
fayth is.

A. ii.

uttered



The artycles

uttered in his gospell, that he  
wylbe both a father, and a sa-  
uyoure vnto vs through the  
meanes of oure Lorde Iesu  
Christe.

The Mystryer.

Is this fayth a thyng stan-  
dyng in oure power and pro-  
cedyng of oure owne mynde,  
eyther is it a free gyfte that  
God geueth at hys pleasure?

The chylde.

The scripture teacheth vs  
that it is a speciall gyft of the  
holy gost, and very experience  
doeth also teache vs the same.

The Minister.

And why so?

The childe.

For the feblenes of oure  
wyttes is suche, that we can  
by

by no meanes attayne vnto  
 the vnderstandynge of Gods  
 wysedome and the secretes of  
 his spirite, the which thynges  
 bee opened and made knownen  
 vnto vs by faythe: and so oure  
 heartes are naturally incly-  
 ned to a certayne distrust, or  
 at least to a wronge trust and  
 confidence, either in oure sel-  
 ues, or in other creature: but  
 what tyme Gods spirite hath  
 lyghtened oure heartes and  
 made vs able to vnderstande  
 Gods wyll (the whiche thyng  
 we ca not attaine otherwise)  
 thā doth he arme vs also with  
 a stedfaste confydence in hys  
 goodnes, sealinge (as it were)  
 and imprynting the promises  
 of euerlastynge healthe in our  
 R.iii. heartes.

The holy  
 gost doth  
 lyghten  
 our mi-  
 des.



The articles

heartes.

The Minister.

What good or profyte com-  
meth to vs through this faith  
whan we haue gotten it?

The childe.

This  
faith  
maketh  
vs sure  
of oure  
righte-  
ousnes.

It doeth iustifie vs, and ac-  
quyte vs of our synnes before  
God, whereby wee are also  
made enherytours of everlas-  
tynge lyfe.

The Myrour.

Why then (I praye the) is  
not a man iustified throughe  
good workes, if he lyue holy-  
lye, and in the obedience of  
Goddes wyll?

The childe.

If any manne were to bee  
founde so perfecte, as to leade  
his life vprightly before God:  
Suche

suche a one myghte wortheleſſe  
 be called a ryghteous manne:  
 but forſomuche as we euerye  
 one, yea the beſte of vs all,  
 maye iuſtlye counte our ſelues  
 wretched ſinners in the ſyght  
 of God: wee are of neceſſytye  
 dzyuen and enforced to ſeeke  
 elles where for a worthynes  
 to ſtaye oure conſcience vpon,  
 and to make anſwere for vs  
 at Gods iudgemente.

The Miniſter.

But tell me thys: be all our xix. Son-  
day.  
 workes ſo diſproued, or of ſo  
 ſmall eſtimacion before God,  
 that they doe merite nothing  
 at all before him?

The chylde.

Fyrſt, al ſuche workes as wee  
 do of our ſelues, by y inclina-

R. iiii. cion



## The articles

All mans  
woorkes  
be dam-  
nable vn-  
till they  
be rege-  
nerated  
through  
godes  
spite.

cion of our owne nature, are  
utterly corrupte. Wherof it  
foloweth necessarily, that they  
can not please god, but rather  
do prouoke hys wrath, and he  
condemneth them euery one.

### The Myyster.

Mat. 7

Thys is then thy sayinge:  
that vnto the tyme God hath  
of his fauourable goodnes re-  
ceyued vs to mercy, wee can  
dooe no maner of thyng but  
synne: euen as an euyl tree  
can brynge forth no fruite but  
that that is euyl.

### The chylde.

It is euen so: for although  
oure woorkes make a fayre  
shewe outwardely to mannes  
sight: yet withoute doubt  
they are wycked in Goddes  
sight,

syght, forsomuch as the heart  
is naughte and vngacious,  
vnto the whyche God hath re-  
specte.

**The Minister.**

Herby then thou doest con-  
clude that it lyeth not in oure  
power, to preuente God with  
our merytes, and so to induce  
hym and prouoke him, to loue  
vs, or to shewe forth his be-  
neficyal goodnes vnto vs: but  
much rather contrarywyse,  
we therby, do styre him to be  
more and more angry against  
vs.

**The chyld.**

Yea surely: and therfore I  
saye, that without any maner  
consyderacion of oure owne  
wozkes, he doth accept and re-

**R. v.**

**ceyue**



## The articles

ceyue vs into hys fauoure, of  
hys mere lyberall goodnes &  
¶ Titus. 3 bountifull mercy, thzough the  
merites of our sauour Christ,  
accountyng hys righteousnes  
to be ours, and for hys sake  
so forgettyng oure faultes,  
that he wyl lay them no more  
to oure charge.

The mynster.

What meanest thou then  
that a man is iustified by his  
fayth?

The chylide.

Justificacion or righteousness  
is attributed vnto saythe, for  
somuche as through beleuing  
(that is) receiuyng with an  
earnest hearty assurance and  
inwarde vnfeined affeccion of  
the heart, the promyses of the  
gospell

ghospell, wee enter into possession of thys ryghteousnes, hauryng a certayne testymonie or pledge of the same now already within vs.

**The Minister.**

Thys is bryfely thy mearynyng, that euen as God doth presente and offre thys ryghteousnes freely vnto vs in hys gospell, euen so the onely meane or way to receiue that excellent gyste of **G O D**, is faythe.

**The chylde.**

**Yea forsooth.**

**The Minister.**

Wel then: after that god hath once receyued vs into hys fauour, be not the workes which wee doe through his grace, of fayth

xx. Some  
daye.



The artycles

sayth, and by the vertue of his  
spirite, acceptable vnto him:

The good  
workes  
whiche  
procede  
enely of  
saythe.

The childe.

Yes verely, because he doth  
of his free goodnes, so accepte  
them and take them : and not  
bycause they? worthines doth  
deserue so to be esteemed.

The Mynster.

How is it y they bee not wor-  
thy of themselves to be accep-  
ted, sythens they bee workes  
procedynge of the holy ghost?

The chylde.

This is y cause therof, forso-  
much as we cary alway fleshe  
about vs, our natural cōcupis-  
cence wyl haue a stroke and a  
doing in al our workes, wher-  
by they are appayzed and de-  
fyled.

The Minister.

By

of the fayth,

Fol. ciii.

By what meanes then are  
they made acceptable vnto  
God:

**T**he childe.

By the meanes of faith: for  
thzough fayth, a man is well  
assured in his conscience, that  
God wyl not looke narrow-  
ly vpon hys workes, nor trie  
them by the sharpe rygoure  
of hys iustyce: but that he wyl  
rather hyde the vnperfytnes  
& the vncleane spottes that be  
in them, with the vndefyled  
purenes of our sauour Christ,  
and so accoumpt them as per-  
fecte.

The way  
to doe  
good wor-  
kes to  
goddes  
pleasures

**T**he Minister.

May we saye hereof that a  
Christian manne is iustified  
or made ryghteous by his  
workes:



The articles

wozkes, after that God hath called hym by his spirite: or that he doeth meryste through them Gods fauour to the procurement of lyfe euerlastyng.

The childe.

**psa. 143.** Naye verely: but contrary: wyle it is sayd, that no manne lyuing (bee he neuer so vertuous) shalbe able to stande in iudgemēt, or vphold his righteousness in Gods syght: and therefore it is oure dutie to praie that he do not enter into iudgemente with vs, or cal vs to a coumpte.

The Minister.

Thou meaneſte not hereby, that the good dedes of faythfull menne are to no purpose and vnprofytable.

The

of the sayth,

Pol, clm.

The chylde.

I meane nothing lesse: for god  
promyseth to rewarde them  
largely, both in this worlde &  
in the life that is to come also.  
And yet thys not withstan-  
dyng, those rewarde of God  
be not geuē for the worthy de-  
sertes of oure dedes, but they  
are geuen freely vnto vs con-  
trary to our deserte, onely be-  
cause it pleaseeth GOD of his  
goodnes to loue vs, to tendre  
vs, & so to couer oꝛ forget our  
faultes, y<sup>e</sup> he wil neuer cal the  
any moze to remembraunce.

The Minister.

May we perswade our selues  
oꝛ thinke y<sup>e</sup> we are iuste with-  
out good woorkes, & without  
the diligente applying of oure  
selues

A right  
saythe  
is ne-  
uer p<sup>ro</sup>per



The articles

selues to walke in al Goddes  
holy commaundementes:

The chylde.

What it  
is to be  
leue in  
Christ.

That is not possyble: for to  
beleue in Christ is as much to  
say, as to receiue Christ in such  
sort & with such properties as  
he doth geue himselfe vnto vs:  
now this is an euident thing,  
that Christ doth not only pro-  
mes to deliuer vs from death  
& to restore vnto vs the louing  
fauour of god his father tho-  
rowe the onely merites of his  
innocency: But also he promi-  
seth to make vs newe crea-  
tures & to refoyme our mides  
by his holy spirite, to y<sup>e</sup> ende  
y<sup>e</sup> wee should leade a holy con-  
uersacion in al good woꝝkes.

The Minister.

Then

Then I see, that it is so farre  
from the offyce or woꝝkyng of  
faythe to make men despylers  
of good deedes, or negligent  
to lyue godly: that it is the ve-  
ry roote or lyuelye fountayne,  
whereout all good woꝝkes  
dooe spꝛynge.

The childe.

Ye saye as the trueth is, and  
foꝛthys cause the doctryne of  
the gospell dooeth consyste in  
these twoo poyntes: to wete,  
faith and repentaunce.

The ef-  
fecte of  
the gos-  
pell is  
fayth &  
repens-  
taunce.

The minister.

And what maner of thyng is  
that thou callest Repentaunce?

xxi. 308-  
days.

The childe.

It is partely a conceyving of  
an horꝛour and earneste dys-  
plea-



## The articles

What re-  
pentance  
is.

pleasure towarde synne, and  
therwithal a feruente desyre oꝝ  
longyng foꝝ godlines, pꝛocē-  
dyng of the feare of God: and  
inducyng vs to the mortifyng  
and holdyng vnder of our car-  
nall affeccyon, bendyng and  
inclining vs altogether to the  
guiding and gouernaunce of  
the holy gost, to serue God vn-  
feynedly.

**The Minister.**

Thys then whiche we haue  
touched, is the second poynt of  
a chꝛysten mans lyfe which stā-  
deth in seruyng of God.

**The childe.**

Wherein  
the right  
seruinge  
of god  
stādyty.

Yea verely: and we haue sayd  
also that the very ryghte and  
lowable seruyce of God, doeth  
consyst in submyttyng our sel-  
ues

of the sayth. Fol. cvi.

ues humbly vnto hym, study-  
ing earnestly to doe according  
to hys wil.

**¶** The minister.

Wherfoze standeth gods ser-  
uice herin onely?

**¶** The childe.

Because he wil not bee serued  
oz wutshipped after our fanta-  
sy and imaginacion, but after  
his own good pleasure.

**¶** The minister.

What rules oz ordinaunces  
hath he prescrybed vnto vs to  
leade our lyfe by?

**¶** The childe.

He hath geuen vs hys lawe.

Of the  
lawe.

**¶** The Minister.

What thynges bee conteyned  
in thys lawe of hys?

**¶** The childe.

It is deuided into .ii. partes,

The law  
hath two  
partes.

O. ii.

wher



The commaundementes.

Whercof the first doth containe  
foure commaundementes, the  
seconde contayneth. vi. so that  
there be. x. in the whole.

The minister.

Who hath made this diuision  
therof?

The childe.

Exod. 31.  
34.  
Deu. 4.  
10.

God hymselfe: who also gaue  
it wrytten in two tables vnto  
Moyses: saying that the whole  
was reduced into ten senten-  
ces.

The Minister.

What is the matter oꝝ sub-  
stance of the fyrst table?

The childe.

The ef-  
fecte of  
the first  
table.

It toucheth the due maner of  
woorshypping God.

The Minister.

What is contayned in the se-  
conde

The commaundementes .Fol. cvii.

coude table.

**T**he childe.

It sheweth vs in what maner we ought to behaue our selues towardes our neyghbours, and what dуетpe we owe vnto them.

The effect of the second table.

**T**he Minister.

Make rehearsal of the fyrste commaundement.

xxii. Son dape.

The chyld.

Hearken, and take heede Israell: I am the lord thy God, whiche hath brought the furth of the land of Egypt, and haue rydde thee out of the house of bondshyppe: Thou shalt haue none other God in my syghte.

The first comāndement.  
Exod. 20  
Deu. 5.

The Wynyster.

Declare the meanyng hereof.

The chyld.

It is a p̄face to begynne  
D.iii. withall



The commaundementes.

Withal, or an introduccion to þ  
whole law: for he doth chalēge  
here vnto himself, first autoꝝ-  
tie to commaūd, naming hym-  
selfe euerlasting, & the creatoꝝ  
of the world: and agayne after  
he calleth himselfe oure God,  
wherby he moueth our heartes  
to haue in reuerēce, & to esteeme  
highly hys doctrine: for if þ he  
be our sauior: it is good reason  
that we be also his louing sub-  
iectes, and obedient people.

The Minister.

What sig-  
nifieth  
the deli-  
uerance  
out of  
Egypte.

But þ whiche foloweth after,  
touching the deliuerance frō  
þ miserable bōdship of Egypt:  
is not it referred peculialy to  
the people of Israel?

The childe.

Yes verely, as concerning the  
Delt:

The commaundementes .Fol. c.viii.

deliuerance from bodely bonds  
Thypp: howbeit it belongeth also  
generallye vnto vs euerpe one  
wout excepcion, in so much as  
he hath deliuered oure soules  
from the spirituall captiuitie  
of synne, and from the tyranny  
of the deuyll and hys kynges  
dome, whereof the bondeshypp  
of Egypt was but a figure.

**T**he Minister.

Why doeth he make mencion  
of thys in the very beginning  
of hys lawe?

**T**he childe.

It is done to put vs in reme  
braunce howe greatly we are  
bound to shewe vnto hym al o  
bedience in performinge of his  
will: and to signifye vnto vs  
D.iii. what



The commaundementes.

What a shameful unkindnes it were to be slow and negligent in executyng the same.

The Minister.

And what is bryefly the effecte of that he requyrez of vs in thys fyrst commaundement?

The childe.

The same  
of the  
fyrst co=  
maunde=  
mente.

He entoyneth vs to reserue vnto hym onely the honoꝝ due vnto hym: and that in no wyse we alienate oꝝ put it from him, geuyng y<sup>e</sup> same vnto any other.

The Minister.

What is the honour due vnto hym alone?

The childe.

The ho=  
noꝝ that  
is due to  
god a=  
lone.

Adoracyon, the calling on hym foꝝ helpe in oure necessy=  
ties, the setting of our trust oꝝ confidence in hym, and suche o=  
ther

ther lyke, which be attributed  
peculiarly and onely vnto his  
most excellent maiestye.

**T**he Minister.

Wherfoze is that clause putte  
to: before my face?

The chylde.

For somuch as he seeth & knoweth  
weth al thynges, & iudgeth the  
very inmost priueties of mens  
heartes: he signifieth vnto vs,  
þ he doth not account it sufficient  
if we make a countenaunce  
oꝝ beare a faire shew before me,  
but þ his wil is that also in ve-  
ry dede euen from þ bottom of  
our heart w feruent affeccion,  
we do take hi foꝝ our only God.

**T**he minister.

Rehearse the seconde com-  
maundement.

xxiii. Son  
day.

The



The commandementes.

The se-  
conde  
comman-  
demente  
touching  
Images  
and the  
worship-  
ing of  
them.

The childe.

Se thou make the no graue i-  
mage, neither any similitude of  
any thing. eyther in heauen a-  
boue, either in y<sup>e</sup> earth beneath,  
o<sup>r</sup> in y<sup>e</sup> waters which be beneth  
y<sup>e</sup> earth: thou shalt do no hono<sup>r</sup>  
vnto them no<sup>r</sup> wurship them.

The Minister.

Doth he vtterlye fo<sup>r</sup>bydde the  
makynge of any images?

The childe.

Nay: but he doth fo<sup>r</sup>bid exp<sup>r</sup>es-  
ly eyther to make anye image  
thereby to rep<sup>r</sup>esente o<sup>r</sup> figure  
god: either to make any image  
to set it where it maye be wur-  
shipped.

The Minister.

Wherefo<sup>r</sup>e are we fo<sup>r</sup>bydden  
to make anye figure o<sup>r</sup> image  
of

of God:

**T**he childe.

Because there is no similitude  
noꝝ comparisō betwene it that  
is an euerlasting spirite, not a-  
ble to be conceiued of the mind  
noꝝ possible to bee seene with  
eyes, and a material body both  
mortal and apte to putrifye,  
which we may both feele & see.

Dent. 4  
Esay. 41  
Roma. 6  
Actes. 17

**T**he minister.

Thy mynde is then, y he doth  
great dyshonoꝝ to Gods hygh  
maiestie, y goth about to repre-  
sent oꝝ figure him in such sort.

**T**he childe.

Yea verely.

**T**he Minister.

What maner of adozacion is  
here inhibited?

**T**he childe.

**We**



The commaundementes.

Of ho=  
noꝝ foꝝ=  
bydden  
to ima=  
ges.

We are foꝝbyddē here to come  
befoze any ymage to make our  
pꝛayers, oꝝ to bowe oure knee  
befoze it, oꝝ to make any other  
semblant oꝝ token of reuerēce:  
as though god were moze pꝛe=  
sent there, oꝝ shewed furth hys  
power vnto vs moze in that  
place, than els where.

The Minister.

In what  
foꝝt ima=  
ges are  
foꝝbidde

This is not then to be taken  
as though al keruyng oꝝ pain=  
ting of Images were vtterlye  
pꝛohibited: but alonly to make  
any image to doe God seruyce  
therwith, oꝝ therby to wurship  
him in visibie thynges: eyther  
finallye to make anye Image  
wherby ꝑ simple may take oc=  
casiō to abuse it vnto any kind  
of supersticion oꝝ idolatry: all  
suche

The commaundementes. Fol. cxi.

suche are vterly forbydden.

The childe.

The trueth is euen so.

The Minister.

For what purpose principally  
was thys commaundemente  
geuen?

The childe.

In lyke maner as in the firste  
commaundement, god sheweth  
himselfe to be alone the verye  
same, vnto whō all honoꝝ doth  
belong: euen so now in this se-  
conde commaundement he goe-  
eth about to withdꝛawe vs frō  
all superstitious kind of wur-  
shipping, proceeding of our car-  
nal imaginacions, to thintent  
we mighte sticke onelye to the  
ryght maner of wurshyppynge  
whiche he himselfe doeth sette  
furth



The commaundementes.  
furth vnto vs.

**The Minister.**  
Rehearse that that foloweth  
this commaundement.

xxiiii.  
Soday.

**The childe.**  
He ioineth vnto it a thretning,  
saying: I am the eternal, your  
god almighty, and herto Iea-  
lous, punishyng y wickednes  
of y fathers in theyr children,  
vnto the thirde and fowerth ge-  
neracion of such as dooe hate-  
fully rebel against me.

**The Minister.**  
Wherefoze doth he make men-  
cion there, of his myght.

**The childe.**  
To put vs in remembraunce  
that he is of sufficient ablenes  
to vpholde, maintayn and de-  
fende hys honour.

The

The commaundementes. Fol. cxii.

The Minister.

What meaneth he by speaking of Icaloufy?

The chyld.

He doth vs to wete, that he can not abyde a companion to be, as it were, checke mate with him, or esteemed like vnto him: for euen as he hath of hys vnspeakable goodnes frely geue hymselfe vnto vs: in lyke manner also he chalengeth as due tye of our behalfe, that we become altogether hys seruautes, wholy addycte and geuen to please hym: and thys is the spirituall chastitie whiche he looketh for of our soules, that they bee dedicated vnto hym, and kept holy for him to dwell in. And contrarywyse, it is a  
very



The commaundementes.

Touching  
spiritual  
whoredom

very spirituall whoredome, if  
our myndes bee alpenated oꝝ  
anye whitte withdrauen from  
hym to any kynde of Idolatry  
oꝝ supersticion.

The Minister.

How ought this to be taken,  
that he punisheth y<sup>e</sup> transgres-  
syons of the fathers in theyꝝ  
childꝝen?

The childe.

It is added too foꝝ the moze  
expresse vtteraunce of goddes  
wꝛath, wherby we maye haue  
the moze occasyon to feare  
hym accoꝝdyng as it behoo-  
ueth: foꝝ when hys wꝛathe is  
kyndeled, it is not fooꝝthwith  
appeased by takyng vengeaunce  
of the wicked in their own per-  
sones, but hys curse oꝝ ven-  
geaunce

The commandementes. Fol. cxiii.

geaunce hangeth also ouer the whole stocke or progenye of the same.

The Minister.

What is not thys contrarpe vnto the ryghteousnes of god, to punyſhe the one for the others faulte?

The chylde.

If we doe waye and consider  
aryghte, the state wherunto  
the whole nature of manne is  
broughte by the fall of Adam,  
it maye bee thought superfluous  
and more then nedeth to  
moue thys doubte: for we are  
euerye one of vs bozne vnder  
the curse of God, the chyl dren  
of hys wrathe, so that we can  
not finde faulte with GOD  
nor thynke straunge when he  
P.i. letteth

How god  
pūiſherh  
the fa-  
thers  
wicked-  
nes in the  
childe.



The commendementes.

letteth vs alone and suffereth  
vs styll to contynue suche as  
we are of nature. Nowe as it  
is a sure token of gods tender  
affection & fauoure towardes  
his seruantes, when he doth  
also enriche theyr childre with  
his manyfolde blessinges: so  
likewyse it is a most dreadfull  
token of Gods vengeance to-  
wardes the wycked, when he  
suffereth theyr offsprynge to a-  
bide in the lyke cursed state  
wherein they maye see them-  
selues to be.

The Minister.

What sayeth he moze besydes  
this?

The childe.

To the ende he myght styre  
vs also with softe myldnesse,  
he

The commaundementes. Fol. cxiii.

he saith mozeouer that he sheweth forth his aboundaunte mercy vpon a thousand kindredes of suche as loue hym & kepe his commaundementes.

The Minister:

Doeth he meane therby, that the obedyence and holye conuersacion of a faythful manne shalbee suffyciente to saue his posteritye, althoughe it bee naughte and wicked:

The chylde.

Maye verely: the meaninge therof is, that he wyll in suche sort shewe forth his beneficial goodnes towardes the faythful, that for the fauour he beareth vnto them, he will also be knowne vnto their childre to be their god: not onely myn-

How God  
sheweth  
mercy  
to a  
thousand  
genera-  
tions.

Ps. ii.

dyng



The commaundementes.

ding to prospeere them here in  
thynges of thys worlde, but  
to saynctyfyre them also with  
the giftes of his spirite, wher-  
by they maye become seruyse-  
able and ready to please him.

The Minister.

But this is not altogether  
a generall rule, that the chyl-  
dren of the wicked be accursed,  
and contrarywyse faythfull  
mens children blessed.

The chyldre.

Rom. 6.

Noe: for our Lorde doth re-  
serue this libertye to himselfe  
alwayes, either (when it plea-  
seth hym) to receaue the chyl-  
dren of wicked menne also to  
his mercy, or on the other part  
(if he shal so thynke it good) to  
refuse and caste of, so many of  
the

The commaundementes. Fol. cxv.

the lynage of the faythful, as  
shal seeine meete vnto him: yet  
not withstanding he doeth in  
such wyse order these thinges,  
that all menne may easely see,  
that he hath not made this lo-  
uyng promise for naught.

Roma. 1.

The Minister.

Wherfore doth he reherse here  
in the promes a thousand ge-  
neracions: whereas in the  
threanyng he made mencion  
but of. iiii. or foure?

The chylde.

That is done to sygnifye,  
that god is of his owne good-  
will and inclinacion, alwayes  
more ready to vse gentlenes &  
fauourablenes, then rough-  
nes or rygour: accordyng as

P. iiii. he



The commaundementes.

Exod. 34.  
Psa. 103.

he sayeth of himselfe that he hath a ready inclinacion to do good, or to shewe mercye, and contrariwise that he is slowe to take vengeance.

The Minister.

xxv.  
Sunday.

Let vs come nowe to the thyrde commaundement.

The childe.

The .iii.  
commaundement.

Thou shalt not take the name of the Lorde thy god in vaine.

The Minister.

What is the right vnderstanding of that?

The childe.

Of othes.

He doeth not onely forbid to abuse and blaspheme the blessed name of God by periurpe: but inhibiteth as wel al vaine and superfluous othes.

The minister.

Maye a man then sweare lawe=

The commaundementes. Fol. cxvi.

lawefully at any tyme:

The chyld.

Yea verely, when there is iust occasyon: & is to say, to main-  
tayne the trueth of a matter  
when the tyme shall requyre,  
and lyke wyse to kepe vp and  
nouryshe brotherly charytye  
amonge vs.

The Minister.

Doth he dysproue no othes  
but suche as are made to the  
hinderance of Gods honour:

The childe.

In one kinde of othe he tea-  
cheth vs a generall rule: to  
wete, & we ought not sweare  
at all: that is to saye, that wee  
maye not cal God to wytnes,  
vnlesse it be done with al hum-  
blenes of mynde, hauing a re-

P.iiii.

uerente



The commaundementes.

With  
what re-  
uerence  
wee  
shoulde  
name  
god.

uerente feare towardez hys  
maiestye befoze oure eyes, to  
the entēt to glorifie his name:  
foz euen as it is holye, and of  
most worthy pryce, so it beho-  
ueth vs to geue dilygent hede,  
that we doe not in suche sorte  
name hym, oz call hym to wit-  
nes, that either we may seeme  
to passe lyghtelye of hym oure  
selues, either whereby other  
maye take occasion to haue  
him in small reuerence.

The Minister.

Howshal a man vse his name  
with suche due reuerence?

The childe.

We shall doe that, if we doe  
neyther thynke noz speake of  
god, oz his honozable workes,  
but when we doe also with all  
reuerence

The commaundementes. Fol. cxvii.  
reuerence glozpfye and prayse  
the same.

The Minister.

What foloweth this com=  
maundemente.

The chylde.

He addeth vnto it a threat=  
nyng:(to weete) that he wyll  
repute or coumpt hym that v=  
seth hys name irreuerentelye  
as a wycked malefactoure.

The minister.

Seyng that god pronounceth  
threateningly in other places  
in a generaltie that he wil pu=  
nishe al trangressoures: what  
vehemencye is there beesydes  
in these wordes.

The chylde.

He doth expresse declare here=  
by, in howe greate estymacion

P.v.

and



The commaundementes.

For  
Christes  
sake in  
tyme  
beware  
ye com-  
men  
swerers.

and pꝛyce he hath the honour  
of hys holy name: forsomuche  
as he sayeth pꝛecysely by eu-  
dente wordes, that he can not  
abyde that any man doe vse it  
vnrreverently, to the intent we  
myght with so much the more  
careful dilygence seeke to vp-  
holde hys honour.

The Minister.

xvii.  
Soday.

Let vs goe to the fourth com-  
maundemente.

The childe.

The. iiii  
comman-  
dement.

Remembꝛe to kepe holpe the  
saboꝝh daye: fyve dayes, euery  
weeke, thou mayest laboure,  
& do any needful worke thou  
hast to do: but the seuenth day  
is the daie of y<sup>e</sup> lorde thy gods  
reste, thou shalt do no worke  
that daye, neyther thou thy  
selfe;

The commaundementes. Fol. cxviii.

selfe, neither thy seruauant, nor  
thy handmayde, no nor thyne  
ore, or asse, neither the straun-  
ger that doeth soiozne in thy  
house : for (it is sayde) in syre  
dayes God made heauen and  
earth, and all that is in them,  
but the seuenth daye he rested,  
wherfore he hath blessed the  
sabboth day, and hath dedicate  
it peculyarly to hymselfe.

The Minister.

Geueth God in commaunde-  
mente that men shal trauayle  
sire dayes euery weeke, and  
so reste the seuenth:

The childe:

Nay, he doth not precisely  
commaunde it : but rather he  
doth geue menne leaue to tra-  
uayle aboute theyr commen  
busines



The commaundementes,

busynes for the tyme of syre dayes, and so maketh a restraint onely of the seuenth in the which he forbiddeth vtterly to labour.

The Minister.

Are we then bounde by Gods commaundement to refrayne one daye in the weeke from al manner of labour?

The chyld.

This commaundemente hath a certayne specyall and pertyculer consideracion in it : for as touchynge the peryse or scrupulous obseruacion of bodily rest, it belongeth to that parte of the olde law which is called ceremonial, y which ceremonies were vtterly abolished at the comynge of Christ.

The

**The Minister.**

Sayest thou then, that thys commaundemente belongeth peculyerly vnto the Jewes, & that God did geue it onely for the time of the olde testament?

**The childe.**

Yea verely, as touchyng the ceremonie therof, and the outward bodely reſte to bee obſerued therein.

**The Minister.**

Why? then is there any other thyng conteyned in it beſydes the ceremonie?

**The chylde.**

Yea truely: for there be in all, three conſyderacions, for the whych this commaundement was ordayned.

**The Minister.**

What are they?

**The**



## The commaundementes.

The chyld.

The  
conside-  
rations  
for the  
whiche  
the sab-  
both day  
was or-  
dained.

The fyrst is, that it myght be a figure to representer our spiritual rest: The seconde, for a comely order to be vsed in the church or congregacion: And thirde, for the easeful refreshing of seruauntes that they myghte haue some relyefe of theyr trauaile.

The Minister.

What is signified by this that thou callest spiritual rest?

The chyld.

That wee cease to doe the woorkes of oure owne lustes & wyl, that the lord may bring forth the woorkes of hys spiryte in oure heartes.

The Minister.

Howe doth he worke in vs?

The chyld.

By

The commaundementes. Fol. cxx.

By mortifying our flesh he subdueth the inordinate affections of our nature, to the end that his spirit onely maye beare rule in vs.

The Minister.

Are we bound to thys rest but one daye in the weeke?

The chylde.

It is our bounden duetye to continue in this rest alwayes: so that when we haue once begun to entre in to it, we muste goe on forwarde whyles our lyfe lasteth.

The Minister.

Howe happeneth it then that there is but one daye appointed to represent a figure vnto vs a thinge that dureth our whole lyfe?

The



The commaundementes.

The chylde.

It is not necessarye that the  
fygure or shadowe of a thyng  
doe resemble thzoughly in all  
pointes, y thinge that it is or-  
deined to repzesente: it is to be  
thought suffyciente, if they a-  
gre & be lyke in some pointes.

The Minister.

And wherfoze was the se-  
uenth daye appoynted rather  
then any other?

The chylde.

The  
numbre  
of seue.

The numbre of seuen doth  
sygnifye and importe a cer-  
tayne perfeccion in the holye  
scripture, wherfoze the seuēth  
daye was moſte meete to sette  
out vnto vs a thyng, y ſhould  
ſtil continue: mozeouer it put-  
teth vs in remembzaunce that  
our

The commandementes. Fol. cxxi.

our spirituall rest or quietnes  
is not full nor perfecte whyles  
we lyue in this world, neyther  
shall it be absolutely broughte  
to perfeccyon vntyll we parte  
thys lyfe.

The Minister.

What is mente by the reason xxvii 88  
day e.  
which our lord alleageth here,  
saying: that it behoueth vs to  
reste, for so muche as he hath  
doone the same.

The chylde.

When God had created al his  
woorkes in syxe daies. he dedi-  
cated or appointed the seuenth  
to the beue and beholding of  
his workmanship. And to the  
intent we myght bee the more  
easely perswaded and induced  
to the same: he byngeth forth  
Q. t. hys



The commaundementes,

hys owne example, for that  
there is nothyng of so muche  
woorthines to bee desyred, as  
to become lyke vnto hym.

The minister.

Must we than daily haue con-  
sideracion and remembraunce  
of goddes woorkes: or is it  
nough to haue mynde of them  
one day in the weeke?

The childe.

We are  
bownde  
to praise  
god con-  
tinuallie  
in hys  
woorkes

Merely our bound duety is to  
haue bothe daylye & hourelly a  
reuerent consideracion of hys  
merueilous woorkes: but for  
we are throught frailtie so neg-  
ligent & forgetful, there is one  
certayn daye peculiarelly ap-  
pointed, to renew from time to  
time the remembraunce of this  
our duety, and that is the poli-  
tique

The commaundementes. Fol. cxxii.

tiue orde (which I spake of)  
wherunto the institution of the  
sabboth doth partly also serue.

**T**he minister.

What maner of orde ought y  
people to obserue in that day?

**T**he childe.

They are bounde that daye to  
come together, to geue diligēte  
eare to the woorde of God, to  
make theyr prayers vnto God  
with one accorde: and finallye  
to make open professiō of their  
fayth and religion.

As to the  
chynge  
pollitis  
que or-  
de for  
dayes.

**T**he Minister.

What meanest thou by saying  
that it was partly ordeined for  
the recreacion and solace of  
seruauntes?

**T**he childe.

To thintente that they whiche

Q. ii. be



The commaundementes,

bee vnder the authoritie and power of others, myght bee releaced somewhat and lyghtened of theyr paynful laboures, the whiche thyng also serueth to the furtheraunce of the common wealth: for so much as every man hath iust cause to be the readyer willynglye to trauayle & sive by woorkedayes, when they consider that they may take their rest in & seuēth.

The Minister.

Goe to then, let vs now also see how this commaundement belongeth vnto vs.

The childe.

Colo. 2.

As touching & ceremony thereof, we haue nothing to do with it: for the vse of al their ceremonies ceased at the cumming of  
of

The commaundementes . Fol. cxxiii.  
of Chyste, who was the ende  
and substance of them.

**C**The minister.  
How so?

**C**The childe.

For our old man, vnto whome  
the ceremonyes beelonged, is  
now crucified by the vertue of  
his deth: & through y<sup>e</sup> merite of Roma. 6  
his resurrecciō, we rise agayn,  
and are, as it wer, made anew  
into a pure kynde of lyfe.

**C**The Minister.

What is there than in this cō-  
maundement y<sup>e</sup> concerneth vs?

**C**The childe.

We are bounde to obserue the  
politique ord<sup>r</sup>e appoynted in  
the churche for the hearyng of  
Goddes woo<sup>d</sup>e, for cumming  
together to make the common

**A. iii.**

**pray<sup>r</sup>**



The commaundementes.

prayers, and for the ryghte vsage of the sacramentes: wherin this is included also, & we may not trouble oꝛ goe about to foꝛdoe the spiritual pollicie oꝛ orde whiche is receyued of the faythful.

The Minister.

Where as it is a figure of our spiritual rest: doth that belong no whit vnto vs:

The childe.

Yes very muche: foꝛ it is oure duety to perfourme y thing in very dede, wherof the sabboth day is a figure: y is to wete, we being made y true members of Christe, ought to leaue of from doing y woꝛkes of our owne wil, & to comit our selves wholy vnto his tuition & gouernace.

The

The commaundementes. Fol. cxxiii.

**¶ The Minister.**

Lette vs come nowe to the se- xxviii.  
Sodaye.  
conde table.

**¶ The childe.**

Honoꝛ thy father & thy mother.

**¶ The Minister.**

What dooest thou meane by  
this woꝛd, Honour?

The. v.  
commañd-  
ement.

**¶ The childe.**

The meaning is: that childꝛen  
are of duetye bounde to vse  
humble obedience and lowly-  
nes, towardeꝛ their father and  
mother, bearynge a reuerente  
mind towardeꝛ them, ready to  
assyst and ayde them, and wil-  
lyng to dooe after theyꝛ com-  
maundementes accoꝛdyng as  
it belongeth vnto them.

What  
honoꝛ  
is due  
to oue  
superioꝛs.

**¶ The Minister.**

Proceade farther in thys com-  
mañd

**¶.iiii** mañd



The commaundementes,  
maundement.

The childe.

God ioyneth also a pꝛomes to  
this commaundement, saying: ꝑ  
thou maist leade a pꝛosperous  
life many yeares in the lande  
whiche the lord thy God hath  
geuen vnto thee.

The minister.

What is the meanyng of this  
pꝛomes?

The childe.

There is nothing elles to bee  
vnderstande herein, but that  
God will indue them with a  
long lyfe here in thys worlde,  
whiche haue they? father and  
mother in due reuerence.

The Minister.

How cummeth it to passe, that  
god pꝛomiseth man to pꝛolong  
hys

The commaundementes. Fol. cxxv.

hys life here in thys world (as if it were a speciall benefite) si-  
thens this life p̄sent is so ful  
of al kynd of misery:

**T**he childe.

Though our lyfe here in thys world be neuer so full of wret-  
chednes, yet not withstanding a long life is a blessing of God  
vnto the faithfull: for so muche as god doth shew furth his fa-  
therly affeccon towarde his: in that they knowe they are all  
that whyle vnder hys p̄otec-  
cion and oꝛdering.

**T**he Minister.

May a man gather of the con-  
trary parte, that he who liueth  
not manye yeares, is accursed  
of God:

The chylde.

May



The commaundementes.

Abel.  
Enoch.

May: but rather it cummeth to  
passe manye tymes, that oure  
loꝝd taketh them soneste of all  
out of thys world, shortenynge  
theyꝝ lyfe, whome he loueth  
most dearely.

The minister.

Sithens he doeth thus: It se-  
meth that he keepeth not al-  
wayes promise.

The childe.

Bene-  
fites of  
this  
worlde  
are pro-  
myssed  
with co-  
dicion.

Yes verely: foꝝ what promes  
soeuer god maketh vs, touchig  
the benefites of this world, we  
ought to take it with this con-  
dicion, so farfurth as it shalbe  
expedient foꝝ the health of our  
soule. foꝝ it were a meanes to  
haue yꝝ promes of god in smal  
reputacyon, if the eyes of oure  
mynd wer not directed further  
then

The commaundementes. Fol. cxxvi.  
then to considre onely the state  
of thys pꝛesent lyfe.

**T**he minister.  
And what of them y<sup>e</sup> be disobe-  
dient vnto father and mother?

**T**he childe.

God will not onely punish the  
in hel with euerlasting payne  
in the day of iudgemēt, but he  
will execute also punishmente  
on theyꝝ bodyes here in thys  
worlde: eyther by shor:tnynge  
their life contrarꝝ vnto theyꝝ  
wil & fantasꝝ, eyther by pꝛocu-  
ring the a shameful deth, either  
at the least a life most misera-  
ble, thꝛough perpetual toꝛmēt  
of a gylty wicked conscience.

The  
punyshe-  
ment of  
children  
whyche  
disobey  
their  
parents.

**T**he Minister.  
Doeth not God speake expꝛes-  
ly and namely of the lande of  
Cana?



The commaundementes.  
Canaan in thys pꝛomesse.

The childe.

Psal. 14.  
Psal. 88.  
Psal. 3.

Yes verely, as touching the  
childꝛen of Iſrael vnto whom  
the commaundement was firſt  
geuen: but ſithens it hath ple-  
ſed god to receyue vs alſo into  
the noumbꝛe of hys people: we  
muſt take it in a moꝛe general  
ſygnificacyon, ſo that, in ſo-  
muche as the whole earthe is  
the loꝛdes, we ought to know-  
ledge y<sup>e</sup> what countreye ſoeuer  
we dwell in, god hath geuen  
vnto vs the ſame foꝛ our aby-  
dyng place.

The Mynſter.

Iſ there nothyng elles inclu-  
ded and to bee vnderſtande in  
this commaundement?

The childe.

Yes

The commaundementes. Fol. cxxvii.

Yes, for notwithstanding no mention is made in it expressly but of the father and mother: yet we must vnderstand in the, al magistrates, rulers, & superiours, for so muche as they haue all one maner of consideration.

**T**he Minister.

What is the reason therof?

The chyld.

For as God hath geuen vnto them all, theyr authoritie and preeminence, and seeing there is no prerogative of superiortie, or bearyng rule, neither of father nor mother, neyther of prince or ruler, magistrate or maister, neyther anye other of fyce or tytle of preemynence,  
but



The commaundementes.

Rom. 13. but suche as God hath ordey-  
ned: they require al by one ma-  
ner of reason they? due obedi-  
ence.

The Minister.

xxix  
Sonday.

Goe nowe to the sixthe com-  
maundement.

The childe.

The. vi.  
comā-  
demēt.

Thou shalt not be a manne  
queller.

The Minister.

Is there nothyng foꝝbydden  
here but open murther?

The childe.

Yes verelye: foꝝ considering  
that it is god who geueth thys  
in commaundemēt, the which  
hath chiefe regarde vnto oure  
heartes: he doth not only geue  
vs a law to restrayne our out-  
ward dedes, but principally to  
bydle the affeccions of oure  
mynd.

The commaundementes. Fol. cxxviii.  
mynde.

**T**he Minister.

Thy meanyng is then, that there is a certayne kynde of murther lying prieuelye in the heart, the whiche is foꝛbydden here of God.

**T**he childe.

It is euē so: and that is a malicious hatred oꝛ rancour, and a desyer to doe hurt vnto our neyghbour.

**T**he Minister.

Is it inough then if we beare no hatred noꝛ malice towarde any man?

**T**he childe.

Nay, foꝛ in y that god foꝛbyddeth hatred. it is to bee vnderstand also y he requireth of vs to loue our neyghbours, & that vnfey-



The commaundementes.

Unfeynedly from the bottome  
of the hearte, procuring theyr  
welth, yea though they be our  
enemies.

The Mynistre.

Rehearse the seuenthe com=  
maundement.

The childe.

The. vii.  
Coma=  
ndement. Thou shalt not commit forni=  
cacion nor adultery.

The Mynistre.

What is the summe and effect  
of thys commaundement?

The chylde.

Al who=  
dome is  
accursed:  
woulde  
god all  
vnchaste  
botaries  
thought  
so. All whoredome is declared to  
be accursed of God, & therfore  
it behoueth vs to refrayne frō  
it, if so be we feare to prouoke  
hys wꝛath agaynst vs.

The mynister.

Is there no other thyng con=  
teyned

The commaundementes. Fol. cxxix;  
teined in this cōmaūdemente.

The chylde.

We muste alwayes haue an  
eye and a regarde to the law-  
maker, who in so muche as he  
is God, from whome nothing  
lyeth hid: he stayeth not him-  
selfe in the consideracion of  
outwarde woorkes, goyng no  
farther, but he demaundeth  
also that the heart bee cleane  
from al corrupcion and luste.

The  
minde of  
the lawe  
maker  
is to be  
cōsider-  
ed.

The Minister.

Shewe me then what is the  
full and perfecte meanyng of  
thys commaundemente.

The chylde.

For so muche as oure bodies &  
soules are the temples where  
Gods holy spirite resteth, this  
commaundemente requireth

1. Cor. 3. 6

1. Cor. 6

R. i.

vs



**The commaundementes.**

vs to kepe them in all honeste  
purenes: in suche sorte that it  
is not ynough for vs, if we be  
chast as touchyng the carnall  
act, but we must also be with-  
oute all vnclenly lustes or de-  
syres, without all inordinate  
fansye: fynally we are inhiby-  
ted all wooordes and gestures  
whiche sounde or allure to vn-  
clenlynes, so that there muste  
bee no parte in vs defyled or  
vnchaste.

**The Mynyster.**

xxx. Sabbath  
daye.

Go on to the eyght commaun-  
demente.

**The chylde.**

The. viii.  
commaun-  
dement.

Se þ thou commyt no thefte.

**The Mynyster.**

Doth this commaundemente  
forbydde only suche robberies  
as

The commaundementes, Fol.cxxx.

as bee punished by commune lawes, either doth it reche any farther to any other kynde of stealyng.

The childe.

Of these.

This commaundemente reacheth vnto al naughty vnlawful, or disceauable occupacions, gyleful marchandise, and circumuencions, briefly this commaundemente doth inhibit all maner disallowable or discommmendable waye and meanes, wherby wee plucke vnto vs any parte of oure neyghbours substance, whether it be by violēce, by fraude, or by any other meanes that God hath not allowed by hys worde.

The Minister.

R.ii.

Is



## The commaundementes.

Is it ynough if a manne re-  
fraine from the dede doynges:  
eyther is it forbydden also to  
mynde oz purpose any suche  
thynges:

### The childe.

Of the  
ward  
theftes.

We must alwaies haue a con-  
sideracion that God was the  
maker of this law:whoe for-  
somuch as he is a spirite,hath  
not onely regard to robberies  
that be committed in dede,but  
he cōsidereth aswell our secret  
enterprises, oure deuyses and  
purposes,and the willyng de-  
sires of our mynde to come by  
ryches throughe oure neygh-  
bours losse.

### The Mynyster.

What behoueth it vs then to  
doe

The

The commaundementes. Fol. cxxxi.

The chylde.

We are bounde to do our endeouore that euery man maye haue his due and ryghte.

The Mynyster.

What is the nyntth commaundemente?

The childe.

See that thou beare no false wytnes agaynste thy neyghboure.

The nyntth  
commaun-  
demente.

The Minister.

Doth god forbyd in this commaundement, open periurye before a iudge onely: eyther are wee charged to make noe lye to the dysprofyte of oure neyghbours?

The childe.

In namynge one kynde of lying, he forbiddeth vtterly to make any leasyng: meanyng

A gene-  
rall  
doctrine  
touching  
other.

R. iii.

that



The commaundementes.

that we maye not speake any  
thyng to the reproche of our  
neyghboure falselye: and that  
we maye in no wyse backbyte  
hym or make lyes of hym,  
whereby he myghte sustayne  
losse in hys goodes, or be hyn-  
dered in hys good name.

The Minister.

Wherefore doth he speake ex-  
pely of open periuries rather  
then of any other kind of lies.

The chyld.

After  
customa-  
ble saun-  
deryng &  
ling, the  
foloweth  
shortly in  
the necke  
of it open  
Periurie

To the intente that we might  
the more earnestly deteste and  
abhorre al backbiting and ly-  
ing: signyfying vnto vs with-  
al, that whosoever doth accus-  
tome himself to speake stande-  
rously of his neyghbour, or to  
make any lie to his neighbors  
hin-

The commaundementes. Fol. exxxii.

hinderance priuely : he wyll  
not be ashamed shortly after  
to forswear hymselfe openly.

The Minister.

Be slanderous and lying  
wordes forbidden here alone-  
ly: either bee wee also restrai-  
ned from al euyl thynkinge:

The childe.

As wel the one as the other.  
By the reason which we haue  
already aleged : for that that  
is euyl in the doyng before  
men: is as euil to be willed or  
thought before God.

That that  
is ill to  
be dooen  
before  
men, ys  
yl to bee  
thought  
before  
God.

The Minister.

Reherse then in fewe wordes  
the very sence and meanynge  
of it.

The childe.

We are taught by thys com-  
maundement, not to be ready to

R. iiii.

iudge



The commaundementes.

iudge euyl , or to speake any  
wordes that sounde to the re=  
proche and infamy of others :  
but muche rather to haue a  
good opynyon of oure neygh=  
bours, and to speake wordes  
to theyr prayse , and to the  
mayntenaunce of theyr good  
fame, and honeste estymacion,  
so farre forth as the trueth  
wyl beare vs.

xxxi. Sabbath  
daye.

The minister.

Let vs come nowe to the laste  
commaundemente.

The chylde.

The .x.  
commaundemente

Thou shalt not desyre thy  
neyghbours house: thou shalt  
not desyre thy neyghbours  
wife, nor his seruant, nor his  
mayde, nor hys ore, nor asse,  
neyther any thyng that is thy  
neyghbours.

The commaundementes. Fol, cxxxiii.  
neyghbours.

The Minister.

Seing the whole lawe is spiritual, and requyrezeth purenes of the hert (as thou hast said:) and forsomuche as euery one of the other afore sayde commaundementes were ordeined, aswell to correcte and amende the naughtye rebellious affections of the hearte, as to rule & gouerne the outward doinges of men: it appereth that this commaundement is superfluous, and that there was inough sayde before.

The chylde.

In the aboue rehersted commaundementes, God forbydeth all wyllynge or consentynge

R.v.



**The commaundementes.**

tyng to do euil, minding thereby to brydell and suppress all rooted affeccions, or deliberate purposes of naughtines: here in this he vtterlye inhybiteth all euyl thoughtes, lyght motions, sodaine desyres carnal, yea thoughe wee neuer fully purpose them, neyther endeuoure oure selues, or consente wyllyngly to doe them.

**The Mynistre.**

Sayeſte thou then, that the leaſte mocion or temptacion that canne happen into the thought of a faythfull man is sinne, though he vtterly refuse it, strue agaynst it, and wyl not by any meanes consente vnto it.

**The chyld.**

**Yea**

The commaundementes. Fol. cxxxiij.

Yea verely : for this is cer-  
tayne, y<sup>e</sup> al wanton thoughtes  
and mocions of euyl, doe pro-  
ceade and sprynge oute of the  
orygynall synne which conty-  
nueth styll in vs by nature:  
wherof I conclude that lustes  
or mocions whiche doe kandle  
or styre vp mans heart to do  
amysse, though he neuer pur-  
pose or consente to dooe the  
thyng, be neuerthelesse direct-  
ly agaynste this commaunde-  
mente.

Euery  
euyl  
mocion  
is a  
synne,

The Ministry.

This is then bryefely thy say-  
inge, that euen as lustes or de-  
sires of euyl, whiche haue so  
farre preuayled, that the wyll  
is consentynge & fully agreed  
vpon the same, are reproued  
as



The commaundementes,

as synne in the former commaundemētes: euen so by this commaundement God requi-  
reth of vs suche an vpryghte  
clearenes of conscience, that  
there mape not so muche as  
one blemyshe of euyl mocion  
or desyre, once enter into oure  
heartes, the whiche myght en-  
clynne or prouoke vs to doe a-  
myse.

The chylde.

Ye haue sayde all.

The Minister.

Maye we not nowe make a  
brieve some and gatheringe of  
the whole lawe?

The childe.

Yes verely, the whole lawe  
is comprehended in these .ii.  
poyntes: the one is, that wee  
loue

The commaundementes. Fol. cxxxv.

loue God with all our hearte,  
with all our mynde, and with  
oure whole myghte. The o-  
ther is that we loue our neigh-  
boure as our selfe.

The  
whole  
duety to  
god and  
our neigh-  
bours in  
fewe  
wordes.

The Mynster.

What is included in the loue  
of God?

The chyld.

It requireth of vs this due-  
tye, that we loue hym as oure  
God: (to wete) that we know-  
ledge and take hym for oure  
soueraigne lord, master, saui-  
our & father: so that hereby our  
duetye is to feare hym, to ho-  
noure hym, to put oure whole  
trust in him, to obeye him and  
loue hym.

The Mynster.

What doest thou meane by  
these wordes: With all oure  
hearte,



**The commaundementes.**

hearte, all oure mynde, and oure  
whole strength.

**The chyld.**

**The**  
meaning  
of this to  
loue god  
wth all  
our hart.

**It is no more to say, but that  
we must loue God with suche  
a zeale and feruente affeccion,  
that there maye bee in vs, no  
desyre, no will, no thought, no  
endeuour, no maner of incly-  
nacion contrarye vnto this  
loue.**

**The Minister.**

**xxvii.**

**Soday.**

**What is the meaning of the  
seconde point?**

**The chyld.**

**We are taught therby, that  
as we bee naturally inclyned  
to loue our selues, and as this  
affeccion is mooste behemente  
& doth passe al the rest, euen so  
our loue towardes our neigh-  
bours**

The commaundementes. Fol. cxxxvi.

hours oughte in suche sorte to beare rule in our hertes: that it shoulde rule and guyde vs altogether, and shoulde be as a statute or rule to order all oure thoughtes and Deedes thereby.

The Minister.

And tohome meanest thou, whan thou sayest oure neyghbours?

The chyld.

I doe not onely sygnyfye by <sup>who</sup> <sup>are our</sup> <sup>neigh-</sup> <sup>bours.</sup> þ word our kindred, frendes and suche other as be of oure familier acquaintāce: but such also as be straūgers vnto vs, and moze then that, oure verye enemyes.

The Minister.

In what bande or alliāce are we



The commaundementes.

we in with them.

The chyld.

There is a knot of frendshyp  
the which God hymselfe hath  
fastened which cannot be loo-  
sed: so therfore no person may  
goe aboute of any stomake oz  
malyce to breake it.

The minister.

Then thou wylte saye, yf any  
man beare any malycious ha-  
tred vnto vs, that euyll affec-  
cion commeth of himselfe: and  
yet in þ meane time, by the ve-  
ry ordre whych God himselfe  
hathe appoynted, he ceaseth  
not to continue stil our neigh-  
boure, and we are bounde e-  
uen so to take hym.

The chyld.

Yea verely.

The

The commaundementes, Eol, cxxxvii.

**T**he Minister.

Seing the law requireth such  
a perfect vp:ight maner of ser-  
uing God, is not euery chriſtē  
man bound to frame hys lyfe  
and conuersacyon after the  
same.

The chyld.

Yes truely, but we haue in vs  
so much weakenes, that there  
is no man whiche fully dooth  
perfourme all that the lawe re-  
quireth.

All men  
are so  
weake  
that ther  
is not one  
that per-  
formyth  
the lawe.

**T**he minister.

Why dooth God therefore re-  
quire of vs suche an exquisite  
perfeccion as we be not hable  
to reache vnto.

The childe.

God requireth nothyng of vs  
but that whiche we are bound  
S. i. to



**The commaundementes.**

to doe, and our own consciences witnes that we are charged with already. And again if we bend our selues, and geue diligence to frame our lyues to this rule set furth in the law, than albeit we bee farre from being able to attayne vnto the perfeccion therof, yet the lord wil not lay to our charge that default or lacke of dooing the same as our duetie requirerh.

**The Minister.**

Speakest thou generally of all men: either elles meanest thou the faythful onely?

**The childe.**

I speake not of such as beleue not, for no mā is able to begyn to frame hymselfe to dooe the leaste poynte that the lawe requir

The commaundementes, Eol. cxxxviii.  
requireth, vntyll he bee rege-  
nerate and fashyoned agayne  
throughe the spirite of God.  
Moreouer, if it were possible  
to fynde out anye manne who  
were able to perfourme some  
part of that y<sup>e</sup> the law demaũ-  
deth, it should not bee enough  
to dyscharge hym: for the loꝝde  
pronounceth openly thys sen-  
tence, that whosoever doth not  
thoroughly accomplishe euerye  
poynte conteyned in the lawe,  
is accursed.

Deu. 27.  
Gala. 3.

**C**The Minister.

Herof we must needes gather  
that the law hath two distinct  
offices, accoꝝdyng as there bee  
two sortes of menne.

xxxi.  
Sondays

**C**The childe.

What elles: for as touchynge  
S. ii. them



## The commaundementes.

Roma. 3. them that beleue not, it serueth  
to no other purpose but to re-  
proue & condemne them, and  
to take from them al maner oc-  
casion to make anye excuse for  
themselves befoze god: & thys  
is that parte of the office of the  
law, which. S. Paule speaketh  
of, namyng it the instrumente  
to execute death and damna-  
cion: but as touchyng the fayth-  
full, it serueth to an other vse.

To what  
vse the  
lawe  
serueth  
touching  
the vn-  
feythful

2. Cor. 3.

### The Mynistre.

What profite dooeth the lawe  
bring to the faythful?

### The childe.

To what  
vse the  
lawe ser-  
ueth as  
touching  
the feith-  
full.

Fyrst the lawe maketh it kno-  
we vnto them, & they cannot be  
iustified by their woozkes: & so  
by humbling the through the  
knowledge of their miserable  
state

The commandementes. Fol. cxxxix.

state, it doth stirre them to loke farther: & to search their health & saluaciō in our sauioꝝ Christ.

Roma. 5.  
Gala. 4.

Secondarily wheras it requi-  
reth moze thē is possible foꝝ a-  
ny man to do, it warneth mē to  
pray vnto god, ȳ he wil vouch-  
safe to geue them sufficiente  
strength that they may at least  
haue a ready willing minde to  
obey hys will, and therby they  
haue also occasiō to knowledge  
their daylye faultes, and so to  
thynke lowely of themselues:  
Thyꝝdelye it serueth them in  
steade of a bydle, to repressē  
theyꝝ carnal affeccions, and to  
holde them faste in the feare of  
God.

The Minister.

We may thē finally conclude,  
S.iii. as



The commaundementes.

as touching thys matter, that  
albeit foꝛ the time of this tran-  
sitory lyfe, we neuer attayne to  
be able to render perfect obedi-  
ence vnto the law, yet it is not  
to be thoughte a bayne thyng,  
oꝛ nedeles and to no purpose,  
that it requireth of vs suche a  
pꝛecyse and exquisite perfec-  
tion: foꝛ thereby it setteth vp a  
marke vnto vs, to the end that  
we euery one accoꝛding to the  
grace wherwith god hath en-  
dued vs, might continually w  
so muche the moze feruente af-  
feccion walke towarde it, and  
study dayly moze and moze to  
come vnto it.

The chyld.

Ye haue vttered the thyng e-  
uen as I ment it.

The mynyster.

Haue

Haue not we a perfect rule set out vnto vs in y<sup>e</sup> law (that is to say in y<sup>e</sup> ten commaundementes) of al that is good to be doone?

The chyld.

Yes verely: so that God demaundeth no other thynge of vs, then to frame and orde al our doinges by it: and contrarywise god disaloweth and refuseth whatsoever man taketh in hand to doe besydes. For obedience is the onely sacrifice and the onely seruice, which he accepteth or requireth.

Obedience to the law is gods onely seruice, and the sacrifice that he requireth of vs.  
i. Samuel  
xv  
Jeremy.  
vii.

The Minister.

To what purpose then doth al those monitions, declaracions, exhortacions, & commaundementes serue, whiche the Prophetes make & the apostles?

S. iiii.

The



The commaundementes.

The childe.

The doctrine of the prophetes  
& Apostles be nothing els but  
farther expositions of the selfe  
same law moze at large, y<sup>e</sup> ende  
of which doctrine is so farre of  
from the leadyng of vs frō the  
obedience due vnto God, that  
it is rather in steade of a sure  
gyde to conduct vs and byyng  
vs vnto it.

The Mynister.

Yet it semeth that the law doth  
not sette out euery mans par-  
ticular vocacion and office.

The chylde.

Where as the law of god pres-  
crybeth that we ought to ren-  
der vnto euerye man that that  
is his due, we maye ryght well  
gather thereof what euerye  
mans

mans duety is in his state and calling: further (as we haue already sayde) the residue of the scripture maketh a moze particular and playne declaracyon of the same: for the selfe same thiges which god hath in few wordes comprehended in these tables of his comaundementes, other partes of y scripture doe entreate here and there moze at large.

**T**he Minister.

Seing we haue now commo-  
ned sufficiently, of y right ser-  
uyng of god (that is to saye of  
obedience to his wil) which is  
the second parte of the honour  
due vnto hym: lette vs speake  
now also of y thyrde poynt tou-  
ching the honour which he de-  
maundeth

xxxiij.  
Soday.



The commaundementes.

maundeth of vs.

The .iii.  
poynte  
touching  
the true  
honoring  
of god,  
is calling  
on hym in  
our nede

The childe.

We haue said here before that  
þy thyrð maner of honoꝝ which  
he demaundeth of vs, is to cal  
vpon him and to seke foꝝ helpe  
at hys hand in al our nedes.

The Minister.

Doest thou meane, that thys  
honoꝝ, to be called vpoꝝ foꝝ help  
in our necessities, is due vnto  
him alone?

The childe.

Yea foꝝsoth: foꝝ he chalengeth  
thys as a peculiat honour due  
vnto hys hyghe and diuine  
maiestie onely.

The Minister.

Sithens it is so: after what  
foꝝte is it lawefull foꝝ vs to re-  
quire succour at mang hande?

The childe.

There

There is great dyfference betwene those two thynges: for we call vpon the name of god, to protest and signifye that we looke for no helpe nor benefite but at hys hande, haupnge oure whole affyaunce in hym, as in a sure rocke, and in none elles: yet in the meane tyme we procure & vse the helpe of men & other creatures, so farre furth as god geueth vs leaue, & as he hath lente the ablenes and meanes to succour vs.

The Minister.

Thou meanest the, that to demand succor of man, is no whit contrary to this y we are bounde to make our inuocacio & prayer onely vnto god for helpe: for so much as we put not our trust  
in



The commaundementes.

in them, neither seke their succour, but so farre forth as **G O D** hath ordeyned them minysters & bestowers of hys goodes to oure necessitie and comfort.

The childe.

Ye say verie well: and in verie dede, what soeuer benefite or frendshyp we receyue at anye mans hande: we are bounde so to take it as if **G O D** hymselfe did delyuer it vnto vs: for the trueth is that it is he, who sendeth all suche benefites by the handes of hys creatures.

The Mynyster.

Is it not then our duetye to geue thanks vnto menne for theyr benefites: and to knowledge ientelye theyr frendelye helper

helpe.

**T**he childe.

Yes verely, and it were for  
no more but for þ it hath plea=  
sed God to cal them to such ho=  
nour, as to be the Dealers and  
distributers of hys benefites:  
for God in so doing, doth bind  
vs vnto them, and wil that we  
take the same thankfullye at  
theyr handes, but yet alwayes  
so that wee must knowlege þ  
they are but his ministers, and  
almes dealers, and that he a=  
lone is the prouyder of all.

**T**he Minister.

It appeareth by thys that  
we maye not call vpon An=  
gelles or Sainctes departed,  
for helpe.

The



**The commaundementes.**

**The childe.**

Neither  
Angels  
nor  
saintes  
departed  
are to bee  
called vpon  
for  
any helpe

You saye trueth: for touchyng  
saintes departed, God hathe  
not appoynted vnto them any  
such office, as to help vs, or ge-  
uen thē any such charge as to  
ministre vnto our needes. And  
as cōcerning his holy angels,  
although he haue ordeined thē  
as ministers to serue for oure  
healthe: yet is it nothyng lesse  
then his wil y we shoulde call  
vpon thē for helpe, eyther haue  
our recourse and refuge vnto  
them in tyme of neede.

**The minister.**

Thou supposest then, y what-  
soeuer is not condescendyng &  
agreable to y orde which god  
hath set furth vnto vs in hys  
holp

The commaundementes, Fol. cxliiij

holy wooꝝde, is repugnaunte  
vnto his will.

**T**he childe.

I meane euen so:foꝝ if so be y  
we will become so curious, as  
not to content our selues with  
that oꝝdꝛe and maner of doing  
which god hath by his wooꝝde  
set furth vnto vs: y is a token  
moſte certayne of infidelitie.

Moꝛeouer also, if in ſteade of  
ſeeking vꝑo god alone foꝝ help  
in al our nedes, (accoꝝding as  
he commaundeth vs & as the  
ſcripture teacheth vs) we ſhall  
haue recourſe vnto Aungels  
oꝝ anye other creatures, put-

tyng anye parte of oure con-  
fydence oꝝ truſte in them: we  
commytte therein damnable  
Idolatrie, by attributyng vn-

to

An enu  
dent too  
ken of in  
fidelite.

England  
tha ke god  
foꝝ thy  
deliues  
raunce  
out of this  
ydolatre



Of prayer.

to them, that thyng whiche  
ought to be peculiarely refer-  
ued vnto God.

**T**he Minister.

xxxv.

Sunday.

Of praier

Let vs come now to the right  
maner of makynge our prayer  
vnto god: is it inough to pray  
with the tongue, (and as they  
say) from the teeth forwarde:  
eyther is a freuent minde, and  
earnest affeccion of the hert al-  
so necessarily required:

**T**he childe.

As for the speakynge with the  
tong is one of y<sup>e</sup> least pointes,  
neither is it alwaies necessary  
to vse the tong in praying: but  
an attentife mynde, and ear-  
nest affeccion is alwaies neces-  
sarily required.

**T**he Minister.

Howe

Howe proue you that:

The childe.

For somuche as God is a spirituall substance, he requi-  
 reth alwaies the spirite, & the heart: & as at al other tymes,  
 so specially at þ time of pray-  
 er, when wee shewe our selues  
 in hys presence, and enter into  
 communicaciō with hym: and  
 thereupon he maketh a re-  
 strainte of his promise, saing  
 that he will bee at hande, to  
 heare only all them which cal  
 vpon hym for helpe with a  
 true vnfayned affeccion: con-  
 trarywyse he pronunceth all  
 them accursed whiche praye  
 hypocrytically or without an  
 earnest affeccion.

we must  
 praye with  
 an hearty  
 affeccion.

Psal. 145,  
 Elape. 29

They are  
 cursed of  
 god that  
 praye  
 without  
 hartye  
 affeccion.

The Minister.

T. i.

I see



Of prayer.

I see then therby that al suche  
praiers as be made only with  
the mouth, be vnpꝛofitable and  
to no vse.

The chyld.

They be not onely vnpꝛofyta-  
ble, but they are damnable &  
pꝛouoke God to displeasure.

The Aꝑꝛist.

What maner of affeccion is  
requyꝛed to make the prayer  
acceptable?

The chyld.

We must fyrst of al haue such  
a feeling of oure pouertie and  
wretchednes, that wee maye  
perceauē an earnest veracion  
& grieve of mynde, thꝛough the  
lothsomnes of synne, or lacke  
of some grace erpediēt for vs:  
we musie also haue a feruente  
desyre

Of prayer. Fol. cxlvi.

desyre & longynge to obtayne  
the same at gods hand, which  
desyre must kendle our hertes,  
and engender in vs a feruente  
prayer.

The Minister.

Doe these thynges procede of  
our nature, either are they ge-  
uen vnto vs by the speciall  
goodnes of God.

The chylder.

It is God that playeth the  
workeman: for we are of oure  
selues dull, and without al lust  
to praier: but y<sup>e</sup> spirite of God  
doth styre vp in oure heartes  
such syghes as no tonge is a-  
ble to expresse, & endueth oure  
minde with such a zeale, and  
feruente affeccion, as God de-  
maundeth of vs: the which thig

Roma. 8  
Gala. 4.

C.ii.

saunte



Of prayer.

sayncte Paule testifyeth.

The Minister.

Is that so muche to saye , as  
that no man ought to dispose,  
prouoke and styre forwarde  
hymselfe to prayer?

The chyld.

May nothyng lesse: but rather  
contrarywyse , so ofte as wee  
do not feele in our selues such  
a deuotion , or disposicion to  
praier, we ought to make our  
supplicacion vnto the lord ,  
that it wyl please hym to geue  
vs of hys grace wherby wee  
may be framed to praye with  
such affeccion of mynde as we  
oughte to doe.

The Minister.

As touchyng the vse of the  
tounge, thou doest not counte  
it

it vtterly vnprofitable in making of prayers:

The childe.

Nowe verely: for the wordes whiche the tonge vttereth doe many tymes helpe to comfort, and to styrre vp the affeccions of the mind: yea they do strēgthen, and holde in the mynde of man, wherby his thoughte doth not wander so sodaynely from GOD, as otherwyle it would: mozeouer, for somuche as the tounge is a creature of God, ordeined of him to praise and set forth hys glory aboue al other mēbres of the bodye, it is reason and duetye that the tongue bee employed and applied by all meanes to that vse: fynally the very feruente

The tonge serueth to a very good vse in the making of our prayers.

C.iii.

affeccion



## Of prayer.

affecciō of the heart doth many times through a vehement motion, enforce the tounge to speake, though a man did not purpose so to do.

The Minister.

Sythens it is as thou sayest, to what purpose is it to praye in a language that a manne doth not vnderstande?

The chyld.

To praye  
in a  
strange  
language  
is a mock-  
ing of  
God.  
1. Cor. 14

It is no better than an apothecary toy to mocke god withal, and an ouerthwarte superstitious hypocrisie.

The Minister.

xxvii.  
Sondar.

When we make our prayers vnto god, is it as a thing done at aduentures, without sure knowlage whether we shal obtayne any profyt or not: either ought

ought we to be surely per-  
 uaded y<sup>e</sup> our prayers shalbe heard

The chyld.

we must haue this euermore  
 as a sure foundation & ground  
 in all oure prayers, that they  
 shalbe accepted of god, & that  
 we shal obtaine our request so  
 farforth as it shalbe expedient  
 and necessarye for vs: where-  
 vpon S. Paule sayeth, that  
 the right inuocation and pray-  
 inge vnto God, procedeth of  
 faith: for if we haue not a sure  
 affiance and trust in the boun-  
 tyfull mercy of God, it is im-  
 possible to make oure prayer  
 vnto hym arighte.

The Minister.

What saie I thou then of them  
 which be in doubt and vncer-

C.iiii.

taine

Prayer  
 must pro-  
 ceede of a  
 sure con-  
 fidence  
 in goddes  
 promise.  
 Roma, 10



Of prayer.

sayne whether God wil heare  
them or not.

Matt. 12  
Mark. 11  
Who-  
soever  
doubte  
whether  
God  
will here  
their pray-  
ers, ob-  
taine  
nothyng.

The childe.

Theyr prayers are vtterly e  
voide and nothing worth: nei-  
ther hath God made any pro-  
myse to any suche prayers, for  
he saieth: what soeuer we shal  
aske, if wee beleue, he will  
graunt it vnto vs.

The Minister.

There is nothyng nowe be-  
hynde but to make it known  
by what meanes, & in whose  
name we maye come by thys  
boldenes and sure confidence  
to presente oure selues before  
God, considering that we are  
vyle synners, farre vnworthy  
so to do.

The chylde.

fyyste

fyrst of al we haue promises  
 of GOD wherunto we must  
 sticke, and wherupon we must  
 stape oure myndes, withoute  
 haupnge any regarde of oure  
 owne worthynes: Seconda-  
 rily then (if we be the children  
 of God) he doeth induce vs,  
 and pulsche vs forward with  
 his holy spiryte, to y entente to  
 allure vs to bee familer with  
 hym as with our lounge fa-  
 ther: and fynally to the ende  
 that we should not be afrayde  
 to come before hys glorvous  
 maiestye, although we be but  
 as pooze wormes of y earth,  
 and mozte wretched synners:  
 he hath geuen vnto vs oure  
 Lorde Iesus to be our peace-  
 maker and intercessoure, that

C.v.

we

The thin-  
 ges make  
 vs bold to  
 aske of  
 God.

1. His  
 promise.

Ps. 50. 91  
 145,

Esa. 30. 65  
 Jere. 29

2. His  
 spirite.  
 Joel. 2.

Matt. 6

3. The medi-  
 acion of  
 Christ his  
 owne  
 sonne.

1. Tim. 2  
 Heb. 4.  
 1. Ihon. 2



## Of prayer.

we by meanes of hys merites  
hauiug recourie vnto **GOD**  
our father, myght haue an as-  
sured truste to fynde grace at  
hys hande.

**The Minister.**

**D**oest thou meane it thus,  
that we may not cal vpon god  
by prayer, ouerle it bee done  
in the name of oure sauoure  
**Christ.**

**The chylde.**

We may  
not pray  
but in  
the name  
of oure  
Saviour  
Christ  
Jhon. 14.

**Y**ea verely, I meane it euen  
so: for we haue an expresse cō-  
maundemente so to do: and in  
so doynge we haue a sure pro-  
myse, that throughe his me-  
rytes and intercessyon, al our  
requestes shall bee graunted  
vnto vs.

**The minister:**

**Is**

Is it not then to bee taken as  
 a poynte of rashe boldenes or  
 folythe presumption, to come  
 forth hardely, and to presente  
 our selues before god himself,  
 assuryng oure selues that we  
 haue our sauoure Christe for  
 oure aduocate, and to set him  
 before vs, to the ende that god  
 maye for hys sake accept both  
 vs and our prayers.

The chyld.

Noe verely: for we make oure  
 praier as it wer by his own  
 mouth, for somuch as he him-  
 selfe openeth the waye for vs,  
 and maketh our prayers to be  
 hearde, yea and entreateth al-  
 so continually for vs.

Roma. 8

The Minister.

Let vs comone nowe of the  
 substance

17711  
S&A7



## Of prayer.

Substance of oure prayers: is it lawefull for vs to praye for all thynges that we fansye: either is there a certaine rule to appoynt what thynges ought to bee prayed for.

The chylde.

If wee shoulde folowe oure owne wil and fantasie in making our prayers, they shoulde be very vnhanfomlye framed. For we are so blynde that we are not able to iudge what is good and meete to bee prayed for: mozeouer, al oure desyres are so inordinate, and repugnaunte to Gods wil, that it is expediente for vs to brydle them, and kepe them vnder.

The minister.

What is then to be done?

The

**T**he childe.

**W**e muste learne of God  
what is mete to be praied for,  
seyng he alone knoweth what  
is necessarye for vs : and that  
he leadeth vs as it wer by the  
hande, we doyng our owne  
selues nothyng but as it wer  
folowynge hym.

**T**he Minister.

**W**hat instruction or teaching  
hath he geuen vs?

**T**he chylde.

**H**e hath taught vs sufficient-  
ly how and wherfore to pray,  
throughoute the whole scrip-  
ture: but to þe intente to bring  
vs to one certayne and sure  
marke, he hath set forth vnto  
vs one maner of praier, wher-  
in he hath brievely comprehen-  
ded



Of prayer.

ded all suche poyntes as bee  
meete or lawfull for vs to de-  
maunde.

**The Minister.**

Reherse that forme of prayer.

**The childe.**

Matt. 6  
Luke. 11

It is the very same that our  
Lorde Jesus taughte his dis-  
ciples to praye: for whan they  
asked of hym how they should  
praye, he answered that they  
shoulde say on this wyse.

The  
faithful  
prayer  
whiche  
our lord  
himself  
taught  
vs.

**OUR FATHER** whych  
art in heauen halowed be thy  
name, thy kyngdome come,  
thy wyll bee done in pearthe  
as it is in heauē, geue vs this  
daye oure daylye breade, and  
forgeue vs our trespaces, as  
we forgeue them, that tref-  
passe against vs: and leade vs  
not

not into temptation, but deli-  
uer vs from euyl. for thine is  
the kingdom, the power and y  
glory worlde withoute ende.  
So be it.

The Minister.

for the more easie understand-  
ing hereof, tell me how ma-  
nye articles or particuler re-  
questes be contained herein.

The chylde.

Syre, of whiche the.iii. fyrste  
do concerne the glory of God,  
without any respecte or con-  
sideracion of our selues: the o-  
ther. iii. touche vs properly,  
and concerne our wealth and  
profyte.

The deni-  
sion of the  
lordes  
prayer.

The Minister.

Why then: ought we to desyre  
any thing of God, that bring-  
eth



Of prayer.

eth no maner commoditie vn-  
to our selues:

**T**he childe.

This is true, that God of his  
infinityte goodnes doth dispose  
and ordre all thynges in suche  
sorte, that nothyng can turue  
to þe glory of hys name which  
is not also hollesome and profi-  
table vnto vs : so that when  
his name is saynctyfied & ho-  
nozed, he maketh it redounde  
to oure sanctyfycacion : what  
tyme his kingdome cometh  
we are after a sort partakers  
therof: yet not withstandinge,  
oure duetye is whan wee  
aske and desyre these thinges,  
to haue onely regarde to hys  
honour, without any regarde  
had to our owne selues, or ha-  
uynge

Of prayer. Eol. clitt.

uing any maner consideraciō  
of our owne benefite oꝝ pꝛofit.

**T**he minister.

By thy saying then, though  
these.iii. first peticiōs are great-  
ly pꝛofitable to vs, yet we may  
not make them foꝝ anye other  
purpose, but onely to desyre to  
haue god glorified & honoꝛed.

**T**he childe.

It is euen so: and like wylse, al-  
beit the thꝛee last requestes be  
oꝛdeyned to pꝛaye foꝝ thynges  
expedient and necessary foꝝ vs:  
yet euē in them also we ought  
most earnestly to seeke goddes  
honoꝛ, so that it must be y<sup>e</sup> chief  
ende and marke wherunto all  
our wisshinges and desyres be  
dyꝛected.

**T**he Wynyster.

U. i.

Let



## Of prayer.

xxviii.  
Soday.

Let vs come now to the exposition of it: and before that we proceede any farther, wherefore is god named here, our father, rather then by some other name?

### The childe.

In what  
sence we  
call God  
father.

Siithens in tyme of prayer speciallye we oughte to haue a strong confidence and a steadfast assurance of Goddes fauour in our consciences: it pleaseth god to be called of vs by a name whiche soundeth nothing but alswetenes, bountye, and mercifulnes, thereby to ryd vs of all doubtfulnes and feare, and to make vs conceiue a bolde courage to come familiarly into his presence.

### The Minister.

May

Of prayer. Eol. clm.

Maye we then come boldlye  
and familiarely vnto god, euē  
as a childe may vnto hys fa-  
ther?

**T**he childe.

Yea, and with a great deale  
more assured confidence to ob-  
teyne whatsoeuer we shall de-  
sper: for if we being earth, and  
naught, cannot chose but geue Mat. 7.  
vnto our childre bread & meate  
when they aske it: howe muche  
lesse can our heauenlye father  
refuse to geue vs such thinges  
as we haue neede of, sithens he  
is not alonelye good, but the  
very souerain goodnes it selfe.

**T**he 12. miste.

May we not proue sufficient-  
lye by thys that God is na-  
med our father, the same thing

U. 11.

which



Of prayer.

which we assyured a litle be-  
foze touchyng Chyste (that is  
to wete) that our prayer ought  
to be grounded vpon sure trust  
in his merites & intercession.

The childe.

yes verely: for god doth know-  
ledge vs no otherwyse to bee  
hys chyldren, but onelye inso-  
much as we be the membes of  
hys deare sonne.

The Minister.

Wherefoze doest thou not ra-  
ther call God thy father, than  
our father, as it were in com-  
mon?

The childe.

why we  
call hym  
our fa-  
ther.

Euery faythful may right wel  
call God hys father, particu-  
larellye: but in thys forme of  
prayer our sauour Chyst doth  
teache

teache vs to pray in common,  
that we myght remembre ther-  
by the duety & charitie whiche  
we owe to oure neyghbours  
in our prayers, and to monythe  
vs, not to care onelye for oure  
selues.

**The Minister.**

What meaneth thys clause:  
Which art in heauen.

**The childe.**

It is as muche to saye, as to  
name hym hygh, myghtye and  
of a maiestye incomprehen-  
sible.

**The Minister.**

To what purpose serueth that?

**The childe.**

It serueth to thys ende, that  
when we cal vpon him by pray-  
er, we myghte learne to lyfte

**U.iii.**

**by**



Of prayer.

by our mindes, & to withdraw  
our imaginacyon from thyn-  
king any thyng of hym world-  
ly or earthly, & that we shoulde  
not measure hym by our fleshy  
iudgemēt, and so make hym  
subiect or appliable to our wil  
or appetyte, but rather that we  
myght with all humblenes of  
mynde honour hys excellence  
maiestye: and also that wee  
myght haue occasyon to putte  
so much the more our trust as-  
suredlye in hym, considering  
that he is Lorde and maister  
of all.

The Minister.

xxix.

Sundaye

Make nowe exposition of the  
first petition.

The childe.

The first  
petition.

The name of god is hys ho-  
nor

Of prayer. Fol. clvi.

noꝝ & renoume, whiche is celebrated amongst men: therfoꝛe we desyre þ̄ the estimacion of his gloꝝy may be auanced aboue al thynges, & euery where.

¶ The minister.

Dooest thou meane that thys hyꝝ gloꝝy may eyther increase oꝝ dymynyſhe?

¶ The childe.

Nay verelpe, in it ſelfe: but the meanyng hereof is, that it may bee knowne as it ought to be, and that all the woꝝkes whiche God dooeth, maye ap-peare vnto menne to be gloꝝyous and woꝝthy of high praiſe, euen as they bee in very deede, ſo that he myght by al meanes be magnified.

In what ſence we wyſe the ſetting forth of gods gloꝝy.

¶ The Minister.

U. iiii.

What



Of prayer.

The se-  
cond pe-  
tition.

What dooest thou meane in  
the seconde requeste by the  
kyngdome of God?

The childe.

Wherin  
the king-  
dome of  
God con-  
sisteth.

Hys kyngdome consysteth  
pyncypallye in two poyntes:  
that is to saye, fyrste in that he  
guydeth and gouerneth hys e-  
lect through hys holpe spiryte.  
And agayn in that he destroy-  
eth & byngeth to vtter shame  
& confusion the wicked whiche  
wil not become subiectes to his  
kyngdome, to the ende that it  
maye euidentlye appeare that  
there is no power hable to  
withstande hys incomparable  
myghte.

The minister.

What vnderstandest thou in  
praying that thys kyngdome  
may

may come:

**T**he childe.

The meanyng is, that it wil  
please god from daye to daye to  
encrease þ number of his faith-  
ful flocke, & he wil continually  
more and more shew furth hys  
fauour in bestowynge þ gyftes  
of his holy spirite among the,  
vntil the time come, in whiche  
they shalbe fullpe replenished:  
that it may also please hym to  
cause the lyghte of hys trueth  
more & more to shine amongst  
vs: that he will in suche wyse  
make hys iustice to bee kno-  
wen, that the deuyl and hys  
kyngdome of darkenes maye  
come to vtter confuston, and  
that all wickednesse maye bee  
cleane abolished, & rooted out.

The king-  
dome of  
Christe.

¶



Of prayer.

**T**he Minister.

Is not thys requeste perfourmed in thys worlde?

The chyld.

The per-  
fect  
state of  
Chyldes  
kingdome

2. Cor. 13.

Yes verely, it is partly fulfylled already: yet our duety is to desyre that it may bee continually increased, and that he wil auaunce styll and further hys kingdome, vnto such tyme as it shall come at lengthe to full perfectyon: the whiche thyng shall be at the day of iudgement what tyme God alone shall magnifyed, and all creatures shall appeare lowe, being subiecte vnto hys maiestye, yea when he shall bee euidentlye seene to be all in all thynges.

**T**he Minister.

11. Soday.

In what sence prayest thou  
that

Of prayer. Fol. clviii.

that Goddes wyll maye bee  
doone.

The chyld.

I desyre that al creatures may  
be readye and willing to obey  
hym, in suche sorte that what  
soever is done may be pleasant  
to hym.

The child  
request  
touching  
the  
accom-  
plish-  
ment of  
gods wil

The Minister.

Dooest thou meane then here-  
by, that some thyng maye bee  
doone contrarye vnto hys wil  
and appoyntement?

The chyld.

Yaye, but oure request is not  
only y he wil bring al thinges  
to passe as he hath appoynted  
by hys vnsearcheable coun-  
seyle and prouydence: but that  
it may please hym also in such  
wyse to bringe downe all re-  
bells.



**Of prayer.**

bellion, that euerye man maye  
with a cherefull courage ap-  
plye hymselfe to hys will one-  
lye.

**The Minister.**

In so dooing, dooe we not re-  
nounce and vtterly refuse our  
owne willes?

**The childe.**

Exce-  
neration.

Yes forsooth: and we pray not  
onelye that it maye please him  
to ouerturne, make boide, and  
bryng to naught suche desyres  
as bee in vs repugnyng vn-  
to hys pleasure: but that he  
wyl also in suche sort fashyon  
oure myndes a newe, and so  
frame the affeccyons or lustes  
of our heartes, that the worke  
of our owne wyl beeyng sus-  
pended & fozedoone: his spirite  
may

may worke a will in vs, where  
by we may in all poyntes be as  
greable vnto hym.

**The Minister.**

Wherefore puttest thou vnto it  
In earth as it is in heauen.

**The childe.**

Because the Angels which be How gods  
will is done  
in heaue.  
hys heauenly creatures, study  
nothyng, but quietly to please  
hym, without anye motion oz  
thought to the cōtrary: we de-  
syre þ the lyke may be done in  
the earthe, þ is to wete, that al  
mē may be framed vnto a lyke  
willing obedience.

**The Minister.**

xl. Gods  
daye.

Come now to the second part:  
what doest thou meane by the The fourth  
petition.  
dayly bread which thou askest

**The childe.**

**That**



Of prayer.

20. at is  
ment by  
our daily  
heade.

That word containeth al thinges whereof we haue neede in this present life, not onely touching meate & drinke, & clothes, but all maner of thynges that god knoweth to bee expedient for vs in thys worlde, whereby we maye haue the fructon of hys benefites in quietnes.

The Minister.

Why beggest thou of god thy daylye nuryshment, sithens he hath geue a charge vnto al men to gette theyr liuing with the labour of theyr handes.

The chyld.

Albeit we are commaunded to trauaile, and doe our endeuor, yet the trueth is so, y al our labour, diligence and prouision, that we can make, is not able  
to

to procure vs a liuyng, but the onely blessing of God vpon our handes and trauayle, whych prospereth the thinges wee goe aboute in hys name: moreover thys is to bee considered, that it is not meate or drynke that nourysheth vs, (notwithstandyng we bee commaunded to make prouision for those thinges) but the power of god mayntayneth our lyues, and we vse them onely as instrumentes.

Gods  
blessing  
prospereth  
our lab-  
our.

Deut. 8

**¶ The Minister.**

Why callest thou it, our bread; sithens we besyze that it maye be geuen vs?

**¶ The childe.**

That cummeth of the onely bountifulnes of God, whose plea-



Of prayer.

pleasure it was to name it  
oures, albeit it is nothyng at  
all due vnto vs: and agayn by  
thys woorde we are put in re-  
membraunce not to desyre the  
bread y<sup>e</sup> an other man hath tra-  
uailed for: but to wyshe y<sup>e</sup> only  
whiche we shal come by, by ho-  
nest & lawful meanes, agreea-  
ble to gods ordeinaunce.

**T**he minister.

Why saiest thou, this daye: cal-  
ling it our dayly breade?

**T**he childe.

where-  
fore we  
cal it  
dayly  
bread.

Those wordes do geue vs mo-  
nition to be contented, and not  
to wyshe more then suffyseth  
for our necessitie.

**T**he Minister.

Sleeping thys is a common  
prayer

praier belongyng indifferent-  
ly to all men: howe is it that  
the ryche (who haue prouided  
aboundaunce of goodes for a  
longe tyme) maye make thys  
petycyon for one daye?

**The childe.**

All men both ryche and poore  
muste vnderstande, that what  
goodes soeuer they haue, they  
can nothyng profyt them, but  
so far forth as it pleaseth God  
to geue them the vse thereof,  
and the enioyinge of them: so  
that whā we haue plentye yet  
we haue nothyng, onles he of  
hys goodnes geue vs also the  
fruition oz pleasaunte vse of  
the same.

**The Minister.**

What is conteyned in the

Ex. i.

fyfth

The. xlii.  
Sodap.



Of prayer.

fifth requester

The childe.

The .5.  
petition

That it wyll please God to  
forgeue vs our trespasles.

The Minister.

Is there no man lyuyng so  
iuste, as that he nedeth not to  
make this requeste?

The childe.

There is  
no man  
so holy,  
but that  
he needeth  
to  
aske for  
geueneſſe,  
of his  
synnes.

No surely : for our Lorde Je-  
sus prescrybed thys forme of  
prayer to his Apostels for the  
behofe of his whole churche :  
so then whosoever woulde ex-  
empte or priuilege hymselfe  
fro the sayinge of this praier,  
in so doing he refuseth to be of  
the company and felowship of  
Christes flocke: & in very dede  
the scripture doth playnly tes-  
tifie in Job , that the mooste  
perfecte

perfecte manne that is, if he  
woulde allege one poynte to  
iustifye himselfe thereby bee-  
fore God, shoulde bee founde  
faultye in a thousande : it is  
mete therfore that euery man  
haue a recourse continuallye  
vnto the wel of Gods mercy.

**The Minister.**

After what sort thinkest thou  
that our synnes bee pardoned  
vs?

**The childe.**

Euen as the very wordes of  
Christe doe sounde : that is to  
wete, for so much as our sinnes  
bee as debtes by whiche wee  
are holden fast bond vnder the  
daunger of euerlasting dam-  
nation, we make supplicacy-  
on vnto **G O D** that he wyll

In what  
sort our  
synnes  
are for-  
gotten.



Of prayer.

of hys mere goodnesse pardon  
them.

**T**he minister.

Thou meaneste then, that wee  
come by the forgeuenes of our  
synnes by the free mercye of  
God onely.

The chyle.

It is euen so: for we can by no  
meanes make amendes for  
the leste faulte that wee haue  
commytted, if God dyd not vse  
his bountifull lyberalitie to-  
wardes vs, by forgeuyng  
them frely euery one.

**T**he Minister.

What profyte commeth to vs  
by that that we are pardoned  
of our synnes?

The childe.

Besides that that we are de-  
lyuered

lyuēd therby frō the paynes  
of hell, we become as accepta-  
ble vnto God, as if wee were  
innocent, and without al spot  
of vnrightheousnesse: and also  
our consciences be surely per-  
swaded that he beareth a ten-  
der fatherlye affection to-  
warde vs, whereby wee at-  
tayne to euerlastyng healthe  
and felycyye.

What  
profyte  
cometh  
of the for-  
giuenes  
of synnes.

The Minister.

Soche thou makest thy praier,  
that he wyl pardon vs our of-  
fences, euen as wee pardon  
them which trespasse agaynst  
vs: doest thou meane hereby  
that wee meryte or deserue to  
haue oure synnes forgiven in  
that that wee forgeue other  
men theyr faultes?

R. iii.

The



## Of prayer.

The childe:

Oure  
synnes be  
pardoned  
freely.

Maye verely : for by that  
meanes wee shoulde not haue  
pardon of oure synnes freelye  
and for naught, neither should  
the remysyon of them bee suf-  
ficientlye grounded vpon the  
satysfaction which was made  
in the death of Christe, as it  
oughte to bee: but in that that  
we forgette the wronges and  
damimages done vnto vs, we  
folowe hys example in gen-  
tlenes and meekenes. And  
nowe to declare that wee are  
his chyl dren, he hath geuen  
vs this as a marke or badge  
to bee known by, and to cer-  
tyfye oure selues that wee are  
so : of the other parte also, he  
doth vs to wete, that we may  
loke

loke for nothing at his iudge-  
 mēte, but extreme & rigorouse  
 handlynge, if wee wyll not, as  
 his chyldren, shewe our selues  
 ready to pardon, and shew fa-  
 uoure vnto them whiche be in  
 debte, daunger, and faulte to-  
 wardes vs.

**The Minister.**

Thou meanest then, that God  
 here refuseth to take them for  
 hys chyldren, whiche cannot  
 forget wronges and trespas-  
 ses commytted agaynst them:  
 to the entente they shoulde not  
 thynke themselves to be par-  
 takers of that mercye and fa-  
 uour whiche the faythfull doe  
 loke for.

*Whom  
 god refuse  
 leth to  
 count as  
 his chyldren.*

**The chylde.**

Yea verely: and also to the

**x.iii.**

**ende**



Of prayer.

ende that all men myght haue  
knoweledge that y<sup>e</sup> selfe same  
measure whiche they meate  
vnto other, shalbe payed vnto  
them agayne.

The Minister.

Mat.

Sunday.

What is the nexte petition?

The chyld.

The vi.

petition.

Leade vs not into temptaciō,  
but deliuer vs from euyl.

The Minister.

Makest thou but one request  
of thys?

The childe.

No, for the seconde parte doth  
expounde the fyrst.

The Minister.

What is the myght and sub-  
stance of this petition?

The chylde.

Loma. 7

We desyre that God doe not  
suffer vs to fall to wickednes,  
neyther

neither permyt vs to be ouer-  
comen of the deuyl, nor to bee  
lead with the naughtye lustes  
of o ure fleshe, which continu-  
ally warre agaynste vs: but  
that he wyll geue vnto vs, po-  
wer to withstande them, hol-  
dyinge vs vp with hys hande,  
and keepyng vs alwayes in  
hys sauegarde; to bee our pro-  
tectour and guyde.

The Mynyster.

By what meanes is thys  
brought to passe?

The childe.

What tyme God doeth guyde  
vs by hys holy spyryte, therby  
causynge vs to loue goodnes,  
and to hate euyl, to seke after  
ryghteousnes, and to flie from  
synne : for he maketh vs by  
his



## Of prayer.

hys holy spyzite, able to ouercome the deuyl, synne, and the fleshe.

The Mynyster.

Hath euery man nede thus to be guyded:

The childe.

2. Pet. 5 Yea euery man: for the deuyl watcheth continuallye for vs, euen as a ramping Lion, ready to deuoure vs: and wee on the other parte be so feble and frayle, that he woulde oute of hande ouermatche vs, if God dyd not bothe strengthen vs and geue vs the vpper hande.

The Mynyster.

What signifieth this wooorde, temptacyon?

The childe.

The wilye guiles and subtyll  
assaultes

assaultes of the deuyl, where <sup>what is</sup> with he assaulteth vs and go- <sup>temptacion.</sup> eth aboute to entrap vs: who knoweth full wel, yea to wel, that we are naturally apte to bee deceiued, yea ready to deceyue our selues: and our wyl is wholly bent to dooe euyl, and no whitte to doo good.

*The Wynyfter.*

But wherfore requireste thou of God that he doe not induce and lead vs into euyl: sithens that is an offyce belongynge peculiarly to the deuyl:

*The chyld.*

Euen as God of his infinite mercye doeth preserue bys faythful, not sufferynge the deuyl to leade them oute of the waye, neyther permyttinge that



Of prayer.

that sinne haue þ vpper hande  
of them: so lykewise he doeth  
not onely geue vp, caste of, and  
withdꝛaw his grace frō suche  
as his pleasure is to punishe:  
but also he delyuereth them to  
the deuyll, comynctyng them  
vnto hys tyrannicall tuiçyon,  
yea, he taketh away from thē  
the knowledge whyche they  
haue by nature, and maketh  
them vnhable to iudge any  
thinge aryghte.

The Minister.

What meaneth the clause  
whiche foloweth: to wete: for  
vnto the belongeth the kingdom,  
power and glorye, worlde vwith-  
out ende.

The chylde.

It putteth vs agayne in re-  
membꝛaunce

membraunce, that oure pray-  
ers bee grounded vpon God,  
and vpon hys almyghtye po-  
wer and goodnes, and not on  
any thyng that is in vs : sy-  
thens we of our selues be vn-  
worthy once to open our mou-  
thes to call vpon hym: agayne  
we are taughte hereby to con-  
clude or ende all oure prayers  
in the laudynge and praysynge  
of hys power and goodnes.

**The Minister.**

Is it not lawefull for vs to  
aske any other petycyon or  
thyng then is here rehearsed:

*The. xliiii.  
Sondar.*

**The chyld.**

Albeit we are not forbydden  
to vse other woordes and to  
frame them also after another  
sort, yet there can no praier be  
acceptable



Of prayer.

acceptable vnto God, vnlesse it be in effecte and sence framed altogether after this, which is vnto vs (as it were) a perfect rule wherby to praye as wee oughte to doe.

The Minister:

The  
fourth  
kynde of  
honoure  
due to  
godde.

It semeth nowe conueniente tyme to come to the fourth poynte touchinge the honoure due vnto God.

The childe.

Wee haue sayde already that it consysteth in knowledgynge with the hearte, and in confes- syng with the mouth, that god is the authour of all goodnes: that thereby we maye mayn- tayne his glory.

The Minister.

Hath God set forth no rule to  
teache

teache vs howe we shoulde do  
thys:

**T**he childe.

All the exampls in the scrip-  
ture, of lauding, prayſyng and  
thankesgeuyng, oughte to be  
as rules and instruccions vn-  
to vs.

**T**he minister.

Is there nothyng contayned  
in the Lordes praier touching  
thys matter?

**T**he chyld.

Yes verelye: for in that we  
praye that his name maye bee  
glozyfied, we desire also that  
all hys woꝝkes maye be ſene  
(according as they be in dede)  
excellente and prayſe woꝝthy:  
in ſuch ſorte, that if he puniſhe  
vs, we may therby prayſe the  
bryghtnes



Of prayer.

bryghtnes of his iudgement:  
if he pardon oure faultes, we  
maye therby haue occasion to  
magnifye his bountifull mer-  
cy: when he perfoorneth hys  
promyse, wee maye knowe-  
ledge him to be the infallyble  
trueth: bryefelye we require  
that there bee nothyng at all  
done wherein the bryghtnes  
of hys glorie bee not shewed  
foorth vnto vs: and this is to  
geue vnto hym the laude and  
praise of al goodnes.

The minister.

What conclusion may we ga-  
ther of al that we haue hither-  
to spoken:

The childe.

Merelye we maye well con-  
clude of thys, the saying of  
Christ

Christ (whiche is the trueth it selfe:) to wete, that this is life Jhon. 17  
 everlasting, to know the verye What e-  
uerlasting  
lyfe is.  
 living god, and him whome he  
 hath sent, our sauiour Christe:  
 to know him (I say) to the end  
 to rendze due honoz vnto him,  
 that therby he may become vn-  
 to vs, not onelye a Lorde and Math. 1  
 maister, but also a father and  
 sauiour: wherby also we on the  
 other parte may be his seruau-  
 tes, his childzen, and a people  
 wholly cōsecrated to his glozy.

**The Minister.** xlv. Some  
daye.  
 What is the meanes to come  
 by a state so excellent?

**The childe.** Euerlas-  
tyng life  
is offered  
and pres-  
ented  
vnto vs  
by gods  
worde.  
 He hath for the same purpose  
 left with vs hys holy woorde,  
 which is vnto vs (as it were)  
 Y. i. an



Of prayer.

an entree into the kyngdome  
of heauen.

**T**he Myſtifier.

Where ſhall we ſeek for thys  
hys woꝝde?

**T**he childe.

It is conteyned in the holpe  
ſcripture.

**T**he Myſtifier.

How muſt we uſe thys woꝝde,  
to haue thys pꝛofyt by it?

**T**he childe.

We muſt receiue it, beyng per-  
fitly perſwaded therof in oure  
conſciēce, as of an vndoubted  
trueth ſent down from heauē,  
ſubmittynge our ſelues vnto it  
w<sup>th</sup> due obediēce, louing it her-  
tely with a feruēt vnfeyned af-  
fection, hauing it ſo imprinted  
in our hertes, that we may fo-  
lowe

Of prayer. Col. ch. 2.

low it and conforme our liues  
wholly vnto it.

**The Minister.**

Dooe all these thynges lye in  
our power?

**The childe.**

Nay verely, not one of al these  
thynges: but God woorketh  
them in oure heartes, in thys  
wise by hys holy spirite.

**The minister.**

Is it not required of our part,  
that we take payne, & doe oure  
diligence both to heare and to  
reade thys doctryne whiche is  
set furth vnto vs?

**The childe.**

Yes forsooth: & firste it is requi- the man  
gentle  
gentle la-  
bour to  
learne  
god's word  
site, that euerye man priuately  
in his own house geue himselfe  
to the studie of this word: but

P. ii. p. vii.



Of prayer.

principally every man is bound  
to haue duely al such sermons  
as be made in the congregati-  
on of Christ, for better vnder-  
standynge of this his doctryne.

**T**he Minister.

Thynkest thou then that it is  
not inough that euerye manne  
dooe geue diligence to reade  
gods word in his owne house,  
onlesse they come also together  
to heare it preached openly?

**T**he childe.

I thynke so: at the least waye  
if god of his goodnes doe pro-  
uyde suche meanes that wee  
may heare it.

**T**he minister.

What is the reason?

**T**he childe.

Because oure sauio<sup>r</sup> hath set &  
stablished

stablyshed thys ordze in hys church, not to y ende that. ii. oz thzee onely shoulde obserue it, but as a generall ordze for all men: & he hath likewise declared & this is the onely way to build hys church & to p̄serue the same: let vs therfore euery one be contēt to haue recourse to this rule, & let vs not become wylser then our master.

**¶ The Minister.**

Is it then a thing necessary to haue pastoures and ministers in the congregacion?

Pastours and ministers of the church are necessary.

**¶ The childe.**

Yea very necessary: & at theyr mouthes men are bound to receyue the woorde of the Lorde with all humble obedience: so that whosoever doe set light of

P. iiii.      them

mat. 18.  
Luk. 10



Of prayer.

them, and regard not to heare  
theyr sayynges, they contemne  
also Iesu Chryste, and deuyde  
themselves from the felowship  
of hys flocke.

The Mynyster.

Is it sufficiente that we haue  
bene once instructed by theyr  
meanes: either elles must wee  
heare their doctrine continually?

The churche.

It is nothing if a man begyn  
well, vnles he continue styll  
in the same: for we must keepe  
vs in Chrystes schole, and con-  
tinue stll his scholers vnto the  
end: and for that cause he hath  
ordayned Ministers in the  
churche to teache vs continu-  
ally in hys name.

The Minister.

Is

Is there no other meane besides hys word, by whiche god sheweth hymselfe & hys goodnes vnto vs? xlvi. Sd. daye.

**¶ The childe.**

God hath ordeined and coupled the sacramentes with the preaching of hys woorde.

**¶ The Minister.**

What thing is a sacramente?

**¶ The childe.**

A sacramente is an outwarde sygne of gods fauor, which ha- Of sacramentes.  
uing gods word adioined, doth lyuely repesente and offre vnto vs the benefites of Chyste touching our soule: to the ende that his promises myght take the more deepe and faste roote in oure heartes: and that we myghte so muche the more  
P. iiii. Surely



Of Sacramentes.

surely geue credite vnto them.

The mynyster.

What is thys possible that a  
visible and a material sygne  
should haue such vertue as to  
enter into vs to certifye oure  
conscience?

The childe.

Nay verely, not of it selfe, but  
onelye for that that God hath  
ordeined them for such an end.

The Minister.

Siithens (as we haue sayd be-  
fore) it is the proper office of  
Goddes holy spirite, to seale &  
imprinte the promises of God  
in our heartes, how canst thou  
attribute or geue this proper-  
tie vnto the sacramentes?

The childe.

There is a great difference be-  
twene

twene the one and the other:  
foꝛ goddes spirite is he alone,  
who in very Deede is hable to  
touche and moue our heartes,  
to illuminate our mindes, and  
to assure oure consciences, in  
suche sorte that all these ought  
to bee accounted and reputed  
his only woꝛkes, so y<sup>e</sup> the whole  
prayse and gloꝛy hereof ought  
to be geuen vnto hym onelye:  
yet thys notwithstanding, it  
hath pleased our Loꝛde to vse  
hys sacramentes as certayne  
meane aydes oꝛ instrumentes  
therof, according as it seemed  
good vnto hym, without that  
y<sup>e</sup> he diminisheth (in the meane  
tyme) any poynt of the vertue  
and woꝛking of his spirite.

**¶ The Minister.**

**Thou**



## Of Sacramentes.

**T**hou meaneste then that the efficacy or vertue of the sacramentes doth not consyst in the outward elemente or visible sygne, but so farre furth as it pleaseth god to moue the conscience therewithall by the working of hys spirite.

**T**he childe.

**I** meane euen so: according as it is gods pleasure to worke by meanes of hys ordinaunce without any derogacion thereby to his glorious power.

**T**he minister.

**W**hat moued god to institute such instrumentes or meanes?

**T**he childe.

**H**e ordeyned them to helpe and comforte cure weake nature: for if we were whollie of

a spiritual nature, as the an-  
gels are: then we were apt to  
consider both God & hys ma-  
nifolde graces or benefites, af-  
ter a spiritual maner also: but  
for so much as we are clogged,  
and hamperde in earthely bo-  
dies, it was needefull for vs  
that god did institute sensible  
sygnes, to repesente vnto vs  
spirituall and heauenly thyn-  
ges: for otherwysse we coulde  
not so wel comprehend them.  
Moreover it is necessarie for  
vs þat our senses be exercised  
in his holy promises, that they  
beyng fully satisfied, we might  
be the better stablyshed in the  
same hys promises.

The Mynistre.

Sithes god hath ordeined his  
sacra-

The sacra-  
mentes  
were orde-  
ained to  
helpe our  
infirmitie

xlvi,  
Sonday.



## Of Sacramentes.

sacramētes for our welth and necessitie: it were a poynt of arrogancie and presumption to thinke that they myghte be as well left of, as vsed.

The chylde.

The sacramētes  
are necessarye.

Yea of a verie trueth: so that whosoever doth willingly forbear the vse of the, estemyng them as thynges more then nedeth, & of no importance, he dishonoreth Jesu Christ, he refuseth his gracious benefites, and dooeth willingly quenche hys holy spirite.

The Minister.

But what sure certitude of gods grace be the sacramētes hable to geue: seeing bothe the godlye and wicked doe receiue them?

The

The childe.

Albeit the infideles & wicked  
doe make y<sup>e</sup> grace (which is of-  
fered & presented vnto them by  
the sacramentes) voyde; and  
to stand thē in none effect: yet  
it foloweth not but that they<sup>r</sup>  
office and p<sup>ro</sup>perty is such for  
al that.

The Minister.

How is it then and when is it,  
that the sacramentes doe pro-  
duce o<sup>r</sup> bying furth they<sup>r</sup> ope-  
ration and effect?

The childe.

When a man receyueth thē in  
faith, leaning onely vnto our  
sauio<sup>r</sup> Ch<sup>ri</sup>st & his merites, le-  
king nothing els but hī in thē.

whā the  
sacramen-  
tes take  
they<sup>r</sup>  
effect.

The Minister.

What meanest thou by saying  
that we may seke nothynge els  
but



Of Sacramentes.

but Christ in them?

The childe.

Howe  
Christe  
oughte to  
be sought  
in hys sa-  
cramentes

I signify thereby, that we may not occupye oure myndes in considering the outwarde or earthly sygnes, as though we would seke our health & saluacion in thē: neyther may we ymagine y there is anye peculiere vertue inclosed or hidde in thē: but cōtractwise let vs take y signe for an ayde or helpe to leade & to directe our myndes straight into heauen, to the intent that we maye there seeke our sauour Christ, & al health and goodnes in him alone.

The Minister.

Siithens y faith is required in the ministracion of them, how may it be y they are ordeined & geuen

geuen vnto vs to strengthen & stablishe vs in the faith, and to assure vs of gods promises.

**The childe.**

It is not inough that faith be once begonne in vs for a tyme, but we must styll nourishe it, & mayntaine it, so y it may grow daily, & be encreased in vs. For y nourishment, strength & encrease therfore of our faythe, god hath geuen vs the sacramentes containing hys merciful promises, y which thing. **S** Paule declareth, saying y the vse of the is to seale oꝝ print y promises of god in our hertes.

The sacramentes be meanes to nourishe our fayth.

Roma. 4

**The Minister.**

But I praye thee tell me: is not thys a token of infidelitie, whan the promyses of God be



Of Sacramentes.

be not sufficiēt of themselues,  
to geue vs certayne and good  
assuraunce, onlesse there bee  
some visible sygne as an ayde  
ioyned vnto them.

**T**he childe.

Gods  
children  
are not  
fully  
perfecte  
in this  
lyfe.

Merely as ye say: it is a tokē of  
a litle slender & weake fayth, &  
yet of y<sup>e</sup> sort the fayth of y<sup>e</sup> most  
part of al y<sup>e</sup> childzen of god is:  
& notwithstanding they cease  
not therfore to be called fayth-  
full, albeit they haue not as yet  
attayned vnto the perfeccyon  
thereof. For so longe as wee  
lyue in thys worlde, there aby-  
deth continually certayn rem-  
nautes of vnbeliefe in oure  
fleshe: & therfore we must ende-  
uour by al meanes continual-  
ly to profit & encrease in fayth.

**T**he minister.

**How**

Howe many sacramentes bee there to be vsed in the church of Christe?

xlviij.  
Sodaye.

The chylde.

Ther be but .ii. which be com-  
mune vnto all menne, whyche  
Christ hymselfe ordayned for  
hys whole faythfull flocke.

Howe  
many  
sacra-  
mentes  
ther be.

The Minister.

What be they?

The chylde.

The sacrament of Baptisme,  
and the holy supper.

The Minister.

In what poyntes doe they a-  
gree, and wherin dyffer they  
the one from the other?

The chylde.

Baptisme is as it were an  
entree into the felowshippe or  
congregacion of God: for it  
witneseth certaynly vnto vs,  
Z.i. that

Of bap-  
tisme



## Of Sacramentes.

that wheras we were beefore  
straungers vnto God, he doth  
now receiue vs into his fami-  
ly and houshoulde. The sup-  
per of the Lorde is a sure wit-  
nesse or testymouye vnto vs,  
that God wyll nouryshe, and  
retreshe vs with foode: euen  
as a good master of a house,  
studieth with paynefull dily-  
gence to sustayne & feede suche  
as be of hys houshoulde.

### The Minister.

The  
signifi-  
cation  
of bap-  
tisme.

To the ende that we maye  
vnderstande the both somuch  
the better, let vs commune of  
the a parte one after another:  
fyrste what is the ryghte syg-  
nification of baptysme.

### The childe.

The signification thereof  
standeth

stādeth in. ii. poyntes: fyrst our  
 lord representeth vnto vs her=  
 in, the remission of our sinnes: Ephe. 6  
 secondarely, oure regeneraci=Rom. 6  
 on or newe byrth in spirite.

**The Minister.**

What symylitude or agreea=xlix. Son  
 blenes is there betwene wa=daye.  
 ter and those thynges, where=  
 by it maye be thoughte meete  
 to represente them?

**The childe.**

Fyrste the remission of synnes The mys  
 is a maner of washing, wher=tery of  
 by oure soules are clenfed frō the water  
 theyr fylthynes: euen as the in Bap  
 vnclenly fylthe of our body, is tysme.  
 washed awaye with water.

**The Minister.**

Saye nowe concerning the o=  
 ther poynt.

Z. ii.

The



## Of Sacramentes.

### The chylde.

where-  
fore the  
water is  
powred  
on the  
head,

Because the beginning of our regeneration standeth in the mortification of our nature, that is to say, in the killing of our affections: and the full accomplishing of the same consisteth in that, that we become new creatures as touching our conversation through the spirite of god: therefore the water is powred vpon the head to signifye þ we are dead or buried: & that in such sorte that our rising againe into a new conversation of life, is therewith all figured, in þ that the powring of þ water is but a thing of a very shorte continuance and not ordeined that wee shoulde be drowned thereby.

The

Of Sacramentes. Fol. clxxxix.

The Minister.

Thou meanest not that the water is the thyng wherewith oure soules be washed:

The chylde.

No verely: for that belongeth to the bloude of oure sauoure Christ alone, which was shed to the ende that al oure fylthe & vncleannes myghte be cleane wypt away: & that we mighte be counted pure and withoute spotte euen befoze GOD: the whiche thinge then taketh effecte in vs what tyme oure consciences be sprinkled therewith by Goddes holy spirite: but the sacramente doth testifie and declare it vnto vs.

The water doth not clease vs, but the blood of Christ onely.  
1. Ihon. 1  
1. Pet. 1

The Minister.

Why: then meanest thou that  
3. iii. the



Of Sacramentes.

the water standeth in no other  
stead vnto vs but as a figure?

The chylde.

The wa-  
ter is not  
a bare  
sygne:  
The pro-  
myse is  
ioyned to  
it.

It is suche a figure as hath  
the pithe & substaunce of that  
thing which it signifieth, ioyn-  
ed vnto it: for God is a true  
keper of hys promyse & begy-  
leth no man, wherfore it is cer-  
taine y remission of synnes is  
offered vnto vs in baptyfme, &  
that we receiue y same there.

The Minister.

Is not this gracious and be-  
nefyciall offerre receyued in-  
Differently of all men?

The childe.

See forsoth: for there be dy-  
uers who thzough theyz per-  
uerse minde and vnbeliêfe, do  
as it were put of and refuse,  
this

this free offre, wherby it standeth them in no steade: neuertheles þe sacrament loseth not hys proprietye, for it offereth thys gyfte vnto them also: albeit that none feelee the comfort therof, but onely the faithfull.

**The Minister.**

What thyng is that wherby our regeneracion is wrought in vs?

**The chyld.**

The death and resurreccion of oure sauoure Christe: for hys death standeth in this steade vnto vs, that by it our olde Adam is crucified, and our synfull nature is (as it were) buryed, so that þe affections and despyres therof beare no more

wherby we are renewed in spirit.

3.iiii. rule



Of Sacramentes.

rule in vs. As touchyng the other part (which is the newnes of lyfe) to vse a newe conuersacion in obeying Goddes wyll and folowynge hys ryghteousnes, that we obtayne by hys resurreccion.

**The Minister.**

Howe is it that we obtayne this grace in baptysme?

**The childe.**

It is geuen vnto vs in that that Christ doth there garnish and decke our soules with the garmente of hys holy spirite, if so bee that we make not our selues vnworthy of hys promyses whiche be there geuen vnto vs.

**The Minister.**

As touchyng our parte, what is

is the ryght vsynge oz recea-  
uyng of baptysme?

**T**he childe.

The ryght vse therof standeth  
in these two : faith and repen-  
taunce , (that is to wete) in  
that we bee sure that we haue  
oure consciences cleansed in  
the bloude of Christe . And in  
that we both feele in oure sel-  
ues , and make it known to  
others by oure woorkes , that  
hys spirite abydeth in vs , to  
morte fyre oure affeccions and  
desyres , and so to make vs  
ready to doe the wyll of God.

wherin  
the ryght  
vsing of  
baptisme  
standeth.

**T**he Minister.

Seyng al thys is required in  
the ryght vsynge of baptisme,  
howe is it that lytle chyldren  
be baptysed?

1. Son-  
daye.

3. h.

The



## Of Sacramentes.

### The chylde.

The bap-  
tisme of  
infantes.

I dyd not meane that fayth & repentance oughte alwayes to goe befoze the mynystratio of this sacrament, for y<sup>e</sup> is on- ly requisite in them that be of age, and discretio: so that it is sufficiente if the lytle chylde shew forth the frutes of bap- tysme when they are comen to sufficient age to knowe it.

### The Minister.

Howe wyll ye proue, that there is no inconuenience in thys doynge?

### The childe.

Dent. 10  
and. 30  
Jere. 4

Roma. 4

For in lyke maner circumcisy- on was a sacrament of repen- taunce, as Moses & the Pro- phetes doe wytnes: and also a sacramente or holye sygne of fayth, (as S. Paul teacheth) and

Of Sacramentes. Fol. clxxxii.

and yet GOD dyd not barre  
out and exclude lytle chyldren  
fro the receyving of the same.

The Minister.

No, but arte thou able to  
proue sufficiently, that there  
is as good reason they should  
bee receiued to baptisme, as  
that the other were circumci-  
sed.

The chyld.

Yea verely, y reason is large-  
ly as sufficiente: for the same  
promyses whiche GOD dyd  
make in tyme past to hys cho-  
sen people of Israell, are now  
extended with muche more e-  
uidente declaracyon into all  
coastes of the worlde.

The prom-  
ises  
whiche  
wer made  
to the  
Jewes  
only, are  
nowe of-  
fered to  
so al men.

The Minister.

And foloweth it therefore,  
that



Of Sacramentes.

¶ We muste vse also the signer

The childe.

Yea verely, if wee wyll consy-  
der the thyng pythely and ef-  
fectually: For Christ hath not  
made vs partakers of that  
grace, which belonged in time  
passe to the children of Israel,  
to the intente he woulde in vs  
dimynishe it and deale it more  
sparyngly, or that he woulde  
make it nowe more doubtful  
or lesse knownen than it was  
before: but rather to the ende,  
he woulde shew forth his good-  
nes, not onely more euidente-  
ly, but also more plenteouslye  
too.

The Minister.

Dost thou coumpt then, that  
if wee dyd denye baptysme to  
lytle

lytle chyldren, the grace and goodnes of God should be dimynished and darkened by the commynge of Christ:

The chyld.

Yea surely: for we shoulde bee by that meanes destytute of the expresse sygne of Goddes bountyfull mercye towarde our chyldren, the which thing they that were vnder the lawe had: & in very dede this thing serueth highly to our comfort, as to the stablyshynge of the promes which hath bene made vnto vs from the begynning.

The Minister.

Thy minde is then, that forso-  
muche as it pleased GOD in  
olde tyme to declare hymselfe  
to be the sauoure, yea of lytle  
chyldren,



## Of Sacramentes,

chyl dren, and that he thoughte  
it also good, to seale hys fauo-  
rable promise in theyr bodyes  
by an outwarde sacramente  
and marke: that therfoze it is  
very good reason, that ther be  
no whyt lesse tokens of assu-  
raunce after Chrystes com-  
ming, sithens y self same pro-  
myse continuynge styll is re-  
iterate, and moze openly vtte-  
red, as wel by worde as dede.

The chylde.

Yea verely: and mozeouer it  
semeth a thyng woorthy of no-  
table reprehencion, if menne  
woulde doe so muche wronge  
vnto chyl dren, as to denye the  
the sygne, whiche is a thyng  
of lesse price, sythens the ver-  
tue and substance of baptysme  
belongeth

Of Sacramentes. Fol. clxxxviii.

belongeth vnto them, whiche  
is of muche hygher estimaciō.

The Minister.

Upon what condicion, ought  
we to baptise lytle childzen?

The childe.

They are christened in token  
and wytnes that they are en-  
herytours of the blessinge of  
God, which is promised to the  
lynage of the faythfull: to this  
ende that when they come to  
age, they shoulde be instructed  
what the substaunce and mea-  
ning of baptisme is, to profite  
them selues therby.

To what  
purpose  
children  
are bap-  
tised.

The Minister.

Let vs now speake of the sup-  
per: and firste what is the sig-  
nificacion therof?

The II. Son  
daye.

The childe.

Dure



Of Sacramentes.

Of the  
lordes  
supper.

Our lord did ordaine it to put  
vs in assurance, that by the dis-  
tribution of his body & bloud,  
oure soules are nourished in  
the hope of lyfe euerlastyng.

The Minister.

Why is it that our Lorde re-  
presenteth vnto vs his bodye  
by the breade, and his bloude  
by the wyne?

The chylde.

Chylde  
offereth  
to vs his  
body by  
the bred,  
and his  
bloude by  
the wyne

To signifye vnto vs, that euē  
what propertie the bread hath  
towards our bodies, to wete,  
to feede & sustayne the in this  
transytozre lyfe: the selfe same  
propertie also his body hath,  
touching our soules, that is, to  
nourishe and refresh them spir-  
ytually. And in lyke maner  
as the wine dothe strengthen,  
comfozt,

comfort and quicken y body  
of man: euen so hys bloude, is  
our ful ioye our relieuing and  
strength spiritual.

**The Minister.**

Dooeste thou meane that we  
must be in dede actually parta-  
kers of the bodye and bloude  
of the Lorde?

**The childe.**

Yea verely I meane so: for si-  
thens the whole truste and as-  
suraunce of our health and sal-  
uacion doth consist in the obe-  
dience which he hath perfour-  
med vnto god hys father: (in y  
that god doth accept it, & take  
it as if it were oures in deede)  
we must fyrste needes possesse  
him, seeing that hys benefites  
doe not belong vnto vs, vntill

The onely  
way of our  
truste.

Al. i. he



Of Sacramentes.

he haue fyrste geuen hymselfe  
vnto vs.

**T**he Minister.

Why did not Christ geue him-  
selfe vnto vs what tyme he set  
out himselfe to be crucified, to  
the intent þ̄ thereby we myght  
be brought into the fauour of  
God hys father, and bee deli-  
uered from damnacion?

**T**he childe.

Yes, that he did: but that doth  
not suffice, vnlesse we dooe re-  
ceiue hym withal, in such sorte  
as we may feele in our consci-  
ences the fruite and efficacye  
of his death and passion to our  
singuler quietnes & comforte.

**T**he Minister.

Is not faith the ready meanes  
to receiue Christ by?

**T**he childe.

After  
what  
sorte we  
receiue  
Christe.

Yes

Yes forsooth: not onely by that  
that we beleue that he dyed &  
rose again to rid vs fro euer-  
lasting deth, and to procure vs  
also euerlastyng lyfe: but also  
by that that we feele by fayth,  
that he dwelleth in vs, and is  
ioyned vnto vs as the head is  
ioyned with the membes, to  
the end to make vs partakers  
of al his graces and benefites  
by vertue of that hys conioy-  
nyng with vs.

The Minister.

Haue we not Christe ioyned <sup>lit. Sds</sup>  
vnto vs so that we beecome <sup>daye.</sup>  
partakers of hys benefytes,  
by no other meanes than by  
hys supper

The chyld.

Yes verelye: for wee receyue  
Aa. ii. Christ



## Of Sacramentes.

1. Cor. 1. Christ with the fruition of his  
benefites, at the preaching of y<sup>e</sup>  
gospel, (as. S. Paule witnesseth) in that that our lord Iesu  
doeth promise and certifie vs  
therein, that we are bone of his  
bones, and fleshe of his fleshe:  
Ephes. 5. & agayn that he is the bread of  
life whiche came downe from  
Jhon. 6. heaven to nourish our soules:  
and in an other place, that we  
are one with hym, even as he  
Jhon. 17. hymselfe is one with his fa-  
ther, and suche lyke.

The Minister.

What is there moze to be had  
in the sacramentero? to what  
vse doth it serue vs besydes?

The childe.

This is the differēce, y<sup>e</sup> Christe  
& his benefites be moze euident-  
ly,

ly, liuely, and plenteouflye, set furth vnto vs, and as it were actuallye sealed vp in vs: for albeit that our sauour Christ be in very deede exhibited vnto vs, and is made oures by baptisme also, and by the preaching of hys word, that is but in a parte as it were: that is to say, not by so expresse and perfect an euidence.

**The Minister.**

What is it than bytrefelye, that we haue by this sygne of bread?

**The chyld.**

This verely: that the bodye of our Lord Iesus, for so muche as it was once offered vp for vs in sacrifice, to byyng vs in to gods fauour, is now geuen vnto vs, to assure vs that we

Aa.iii.      are

What doth  
the sygne  
of bread  
teache  
vs.



Of Sacramentes.

are partakers of thys toyfull  
reconciliation.

The Minister.

And what haue wee by the  
signe of wyne?

The childe.

What is  
signified  
to vs by  
the wyne

It assureth vs, that as oure  
lord Iesus dyd shed his bloud  
once on y<sup>e</sup> crosse for a full pryce  
& recompence of al our sinnes:  
euen so y<sup>e</sup> he now geueth it vn-  
to our soule to drinke, whereby  
we should not doubt to receiue  
the fruite & benefite therof.

The Minister.

By these thy aūsweres, I ga-  
ther that y<sup>e</sup> lordes supper doth  
direct, and as it were conduite  
vs, to the death and passyon of  
our sauiour Chyste: to the en-  
tent we may be partakers of y<sup>e</sup>  
vertue

vertue and profite therof.

The childe.

It dooeth euen so: for euen then when he suffered, the onely and euerlastyng sacrifice was offered vp for our redemption. Wherefore there remaineth now nothinge elles, but that we should haue y frutes of the ioy and comfort therof.

The mynysiter.

The supper then was not ordeyned to offer vp the bodye & bloud of our sauour to God bys father:

The lordes supper  
is not a  
sacrifice.

The chylde.

No: for there is none but he alone vnto whom y office belongeth, for so much as he is y euerlastyng sacrifice: but the charge y he hath geue vnto vs

Christ  
alone  
the euerlastyng  
byshop.  
Hebrii. 5.  
Marc. 16.

Ma. liti. is



Of Sacramentes.

is: that we doe receyue hys bo:  
dye, and not offre it.

**T**he Minister.

Itt. Son  
daye.

Wherefoze be there. ii. sygnes  
institute?

**T**he childe.

The or-  
deining  
of two  
sygnes  
was for  
our wel-  
nes.

Our Lorde dyd that to helpe  
thereby our infyrmite: to dooe  
vs openlye to wete, that he is  
as wel the dꝛinke as the meate  
of our soule: to y end we might  
be content to seke our nourish-  
ment fully and wholly in hym,  
and no where elles.

**T**he Minister.

Doth the secōd signe (to wete)  
the cup, belong indifferently  
vnto al men?

**T**he childe.

Yea, and that by the commaū-  
dement of our sauiour Christ,  
con.

contrary whereunto we maye  
in no wyse dooe.

The minister.

Receiue we in the supper ones-  
ly the tokens of the thinges a-  
foze rehearsed: eyther are they  
effectually in dede there geuen  
vnto vs:

The childe.

For so muche as our Sauour  
Christ is the truth it selfe, it is  
nothyng to be doubted, that  
promises whiche he made at  
his supper, be there in dede ac-  
complished, and that which is  
figured by the sygnes is true-  
ly perfourmed: so then accor-  
ding as he there made promes,  
and as the signes do represent,  
I haue no doubt at all that he  
maketh vs partakers of hys  
very

The signi-  
ficaciō  
of the  
sacra-  
mentes  
is per-  
formed  
in dede  
in the  
fayth-  
full.



Of Sacramentes.

berye substaunce, to make vs  
also one with hym, and in one  
lyfe with hym.

**The Minister.**

How we  
receiue  
Christ in  
the cup  
per.

But tel me how thys may bee  
Done, seyng the body of our sa-  
uiour Christ is in heauen, and  
we are here as pilgrimes on  
the yearth.

**The childe.**

Merely it cummeth to passe by  
the woonderous and vnsear-  
cheable woorkynge of hrs spi-  
rite, who toyneeth easelye toge-  
ther thynges beeynge farre a  
sundre in place.

**The Minister.**

Thy mind is then, that his bo-  
dy is not presently included in  
þe bread, neither his bloud con-  
teyned within the cup.

**The**

The chylde.

What is  
to be done  
yf we wyl  
receaue  
the sub-  
stance  
of the  
sacramēt

So not a whit: but cleane con-  
trarywise, if we wil haue y<sup>e</sup> sub-  
stance of the sacrament, & the  
very thing which is signified  
therby: we must at y<sup>e</sup> receiuing  
therof lift vp our heartes into  
heauen, where oure sauoure  
Christ is in the glozy of his fa-  
ther, from whence we haue sure  
hope that he wil come fo<sup>r</sup> oure  
redēpcion: & therfoze we maye  
not searche hym in y<sup>e</sup> corrupti-  
ble elementes, as if he wer pres-  
ently there.

The Minister.

So then thy iudgemente is,  
that there bee twoo thynges  
in this Sacramente: to wete,  
the substance of breade and  
wyne, whyche wee see wyth  
the



Of Sacramentes.

the eye, touche with our hand,  
and feele, oꝝ sauoure with oure  
taste: & also our sauour Chꝛist  
by whome oure soules are in-  
wardlye nourished.

The childe.

Pledges  
of oure  
resurrec-  
tion

You say truth: and in such sozt  
that we haue therewith also a  
sure token, and (as it were) an  
earnest penye of the rꝑsyng &  
gayn of our bodies, in somuch  
as they are already made par-  
takers of hys lyfe.

The Minister.

iiii.

Sondaye

How ought thys sacrament to  
be vled?

The chylde.

1, Cor.

ii

Saincte Paule teacheth the  
right maner of the vlyng ther-  
of: (to wete) that euery man do  
examine hymselfe befoze that  
he

nd, he come vnto it.

ure  
ist  
in: **The minister.**

Whererein ought a man to trye  
and examyne hymselfe?

**The childe.**

He muste considre whether he  
be a true membze of Christ our  
Sautoure.

**The Minister.**

Wherby may a man haue sure  
knowledge thereof?

**The childe.**

If he haue a faythe oz ryghte  
confidence in Goddes promt-  
ses, being inwardlye sorre for  
hys synnes, and dooe loue hys  
neighboures with an vnfey-  
ned charitie, not keping in his  
hearte anye rancoure, hatred,  
oz debate.

The sure  
tokens of  
a true  
Christian.

**The Minister.**

But



Of sacramentes.

But is it requisite to haue a  
perfecte faythe, and perfecte  
charitie?

The childe.

We must nedes haue both the  
one & the other, sound, right, &  
not counterfatted: but to speake  
of suche a perfeccion as vnto  
which nothing can be added, a  
man shal not be able to finde it  
in the whole multitude of me:  
so then thys supper had bene a  
thig ordeined in vaine, if none  
were mete to come to it, vnlesse  
he were thoroughly perfect.

The minister.

By this saying our imperfec-  
cion doth no whit hynder vs  
from cumming therunto.

The childe.

No verely: but rather cōtract-  
wyle

wyse, it shoulde stande by in  
no steade, if we wer not vnper-  
fecte, for it is as an helpe and  
succour, for and agaynste our  
infirmitie.

**The Minister.**

Dooth these two sacramentes  
serue to no other ende, but to  
suppozte and beare vp our im-  
perfection.

**The childe.**

Yes, they are also very signes  
and badges of our profession:  
that is to say, by them we pro-  
test openly that we are the peo-  
ple of God, and make open  
profession of our christen rely-  
gion.

**The Minister.**

What shall we then iudge of  
him that refuseth to vse them?

**The**



Of Sacramentes.

**T**he childe.

We ought not to count hym a chysten manne: for in so doing he refuseth to cōfesse or knowledge hymselfe to be a chysten manne, and what is that els, but as it were closely to refuse Chyste.

**T**he Minister.

Is it inough to receyue them bothe once onelye in oure lyfe tyme.

**T**he childe.

Baptisme was ordeyned to be receiued but once, wherefoze it is not lawfull to be chystened again: but it is otherwise to be thought of the supper.

**T**he minister.

What is the reason therof.

**T**he childe.

**Thys**

This: by baptysme God doeth  
 brynge, and receyue vs into  
 his churche: and when he hath  
 once receyued vs, he declareth  
 also to vs by the supper, that  
 he wyll feede vs continually.

Howe it  
 is that we  
 receaue the  
 supper oft  
 times  
 though we  
 maye be  
 but once  
 baptysed.

**The Minister.**

To whome belongeth the mi-  
 nistracion of baptysme, and of  
 the Lordes supper?

1b. Son-  
 daye.

**The chyld.**

Unto them who haue taken  
 charge to preach openly in the  
 churche: for the preaching of  
 Goddes worde and the minis-  
 tracion of the sacramentes be  
 thynges ioynctely belongyng  
 to one kynde of office.

To whom  
 the mini-  
 straciō of  
 the sacra-  
 mētes doe  
 belouge.

**The Minister.**

Is there not a substancyall  
 profe to bee brought for thys?

Bb. i.

The



## Of Sacramentes.

### The childe.

**Matt. 23** Yes verely : for our Lorde geueth speciall charge to hys Apostles, as well to baptysse as to preach: and as touchyng the supper, he geueth the iniunction to folowe hys example: nowe he did the parte of a minister, in that he gaue and distributed it to other.

### The Minister.

The pastours and curates, who bee the mynisters of the sacramentes, ought they to receyue indifferently euery person that commeth.

### The childe.

Whoe  
oughte  
to bee  
shut  
out fro  
the sup-  
per.

As touchyng baptisme, forso-  
muche as there be none in our  
tyme baptysed but lytle chyl-  
dren, there oughte to bee no  
choise

choise vsed: but as concerning  
the supper, the mynister muste  
haue so muche dyscrecion as  
to refuse to geue it to them  
that be vtterly vnworthy.

**The Mynister.**

**Wherefore?**

**The chyld.**

Because that otherwyse the  
supper of the Lorde should be  
defyled and dishonored.

**The Mynister.**

But yet our Lorde admytted  
Judas to the holy supper, as  
very an harlot as he was.

**The chyld.**

Yea, for his wickednes was  
hytherto hyd: and albeit our  
Lorde knewe it ryghte well,  
yet was it not notoryous and  
known vnto men.

Where-  
fore Ju-  
das was  
admit-  
ted to  
the sup-  
per.

**The mynister.**

**Bb. ii.**

**What**



Of Sacramentes.

What waye is to be vsed then  
towards the hipocrites?

The chylde.

The minister ought not to ex-  
clude and shut oute them, as  
unworthy: he must tary vntill  
it shall please G O D to make  
their close wyckednesse kno-  
wen as it is.

The Minister.

What if he hymselfe knowe,  
or if he bee priuely aduertised  
of any suche?

The chylde.

That is not a sufficiente cause  
for him to Denie them the sup-  
per, vnlesse he haue the thinge  
tryed by sufficiente profe: and  
therewith the iudgement of the  
congregation.

The minister.

Is

Is it then meete to haue a pol-  
lytyke order touchynge thys  
matter?

The chyldre.

What els: if the congregaci-  
on bee well ordered: that is,  
there muste bee certayne ap-  
poynted to watche, and take  
dyligente heede for suche open  
crimes as may be committed:  
and they hauynge auctorytye,  
ought in the name of þ whole  
congregacion, to inhibite such  
as be by no meanes mete, nei-  
ther can bee partakers therof  
withoute the dyshonoure of  
GOD, and the offence of the  
faythfull.

The ende of the Instruccion  
of children in the  
fayth.

Bb.iii.



Prayers.

A prayer to be sayde at the  
vprysynge in the  
morning.

**O** My god, my father and  
my sauoure, sythens it  
hath pleased the to vse thy mer-  
cy so farre forth towardes me,  
as to preserve me thys nighte  
nowe past vnto y<sup>e</sup> begynnyng  
of thys daye: let it please thy  
goodnes also, to graunte me  
thus muche more, that I may  
bestowe thys daye in thy ser-  
uyce, after suche sorte, that I  
maye neyther thynke, speake,  
nor doe, any thinge, but to the  
entent to please the, and to sa-  
tisfye thy wyl: so that hereby  
all my workes maye whollye  
tende to the settinge forth of  
thy glory, and to the profite of  
my

my neyghbour. Moreover, as  
it hath pleased thee to cause  
thy sunne to shine on y<sup>e</sup> earth,  
therby to geue vs bodely and  
sensible lyght: euen so let it be  
thy good pleasure to illumy-  
nate both my hearte, and my  
vnderstandyng, with y<sup>e</sup> bright  
beames of thy spirite, y<sup>e</sup> there-  
by I maye be guided into the  
strayght way<sup>e</sup> of thy righte-  
ousnes: so that to what thyng  
soever I applie my selfe, thys  
maye bee alwayes my princy-  
pal end and purpose, to walke  
in thy feare, to serue and ho-  
noure thee, lokyng for all my  
benefyte, and wealthe or prof-  
perytte, at thy hande, and of  
thy onely blessing: whereby I  
may feare to take any thyng



Prayers.

in hande whiche shall not bee  
pleasaunte and agreable vnto  
thy maiestie: mozeouer graūt  
me so to trauaile in thys pre-  
sent lyfe for thinges expedient  
and necessary, that I maye al-  
waies direct mine eie farther:  
that is, to the consideracion of  
the heauenly lyfe whiche thou  
haste promysed vnto thy chyl-  
dren. In the meane tyme also  
bouchesafe (good Lorde) of thy  
bountyfull goodnes, to be the  
gouernoure as well of my bo-  
dy as of my soule: to streng-  
then me agaynst al temptacy-  
ons of the deuil, and so to deli-  
uer me from all ieoperdyes  
whiche may happen otherwyse  
in this worlde vnto me. And  
for somuche as it is a thyng  
nothyng

nothyng woorth to haue be-  
gonne well vlesse a man con-  
tinue styll in the same: Let it  
stand with thy good pleasure,  
not onely to receyue me into  
thy proteccion and moste sure  
conduite for thys one daye,  
but for the space and contynu-  
aunce of my whole life: mayn-  
teynynge, and increasynge from  
day to daye thy grace & good-  
nes in me, vntil thou hast lead  
and trayned me vnto the ful &  
perfecte vnitye, or coniunccy-  
on of thy sonne oure sauoure  
Christ our lorde, which is the  
true sone, the most cleare light  
of our soules: Now to y ende  
that I maye obtayne these re-  
questes at thy hande, it maye  
stande with thy good pleasure



Prayers.

also to forgette all my synnes  
past, and of thy infinite metcy  
freely to pardon them, accor-  
dyng as thou haste promised  
to al them that call vpon thee  
with an earnest heart: Graūt  
me my petycions, O father of  
mercy, for our Lorde and saui-  
oure Christes sake. Amen.

Ps. 143.

Cause me (good lord) to heare  
thy mercye earlye in the morn-  
nyng, for why my whole trust  
is in the: Geue me grace to see  
the waye wherin I ought to  
walke, seinge I haue lyfted  
vp my heart to serue the. De-  
liuer me from myne enemyes  
(O mercyful God) forsomuch  
as I haue called vpon thy  
goodnes: teache me howe to  
accomplishe thy blessed wyl, &  
Lythens

sythens thou arte my God, let  
thy holy spirite guyde me into  
the ryght waye.

A prayer to bee sayde of children  
before they studye the  
lesson at scole.

By what rule may a chylde Psal. 119.  
moſt ſytly order and gouerne  
hys wayes, O lorde: onely in  
guydngge hymſelfe after thy  
holy worde: Open thou ther-  
fore myne eyes (good GOD)  
that I may conſidre the won-  
derfull ſecretes of thy lawe:  
lyghte my minde with a right  
vnderſtanding, and I wil ob-  
ſerue thy law, yea I wil kepe  
it with all my hearte.

**O** Blessed lorde, which art  
the welſpring of al wiſ-  
dome



Prayers.

dom and knoweledge, sithens  
it hath pleased the of thy mer-  
cy to prouyde for me suche  
meanes to bee instructed in  
my tender age, as wherby I  
maye haue knoweledge to vse  
my selfe honestlye, and to bee=  
haue my selfe godlye, to leade  
the whole course of my lyfe in  
thy holy seruyce: let it bee thy  
pleasure also to illuminate my  
darke wytt and blynde vnder=  
standyng, so that it maye be a=  
ble to receiue accordyngly, the  
learnynge that shalbe vttered:  
refresh thou my memorye, pea  
imprynthe thou it in my reme=  
braunce, that I maye kepe it  
assuredly : dyspose thou my  
hearte also (good GOD) and  
frame my wyll, that I maye  
applie

applie my mynde to receiue it,  
with suche affection and fer-  
uente desyre, as it beehoueth:  
to thys ende that the moste  
happye occasyon whiche thou  
offerest vnto me, do not perish  
through my vnthankfulness:  
& that these thinges may come  
to passe, let it stande with thy  
gracyous pleasure to powre  
oute thy holy spirite into my  
heart, thy spirite I say, of vn-  
derstandynge, of truth, iudge-  
ment, wysdome, & knowlage:  
wherby I may become apt to  
learne, & my scolemaster not  
lese hys paine in teaching me:  
and what study soeuer I ap-  
ply my minde vnto, I may re-  
duce and bryng it to the right  
ende (that is) to glorifie the in  
our



Prayers.

our sauoure Chyste: toherby  
also I hauinge a sure confy-  
dence of euerlastyng health &  
lyfe in thy mercy, I maye vp-  
rightely serue thee, & of a pure  
affeccion seke to please thee, so  
y whatsoeuer I shall learne,  
may be as an aide & helpe vn-  
to the same: mozeouer also si-  
thens thou haste promysed to  
geue thy gyfte of wysdome to  
suche as be lowlye & humble,  
and to brynge the arrogante  
proud to confusion and shame  
through the vanytpe of theyr  
owne imaginacions: & lyke-  
wise to shewe thy selfe & make  
thy secretes knowe to such as  
be of a right heart, & contrari-  
wise to make the wicked, the  
peruerse, & the double harted,  
moze

more blinde: let it be thy pleasure (good lord) to induce me to a ryght humblenes, wherby I maye beecome both apte to learne, & obedient chiefly vnto thee, & secondarely vnto my superiozs, vnder whose tuicio and gouernaunce thou hast set me: Let it please thee also, to frame and dispose my heart to seke the, & y vnfainedly: to study to please the alone, & vtterly to renounce al naughty carnal affeccion, in suche sorte that I maye once be sufficiently prepared and able to serue the in that state or kynde of vocacio, as shall beste please the to call me vnto when I shall bee of sufficiente age: graunt me my petition (o father of al mercy) for



Prayers.

for our sauiour Christes sake.  
So be it.

Psalm. 25

The Lorde openeth hys secretes to suche as feare hym,  
and geueth them knowledg  
of his mercifull couenauntes.

A prayer to be sayde  
before repaste.

Ps. 109.

**A**ll thynges dooe depende  
vpon thy prouidence ( good  
Lorde) and thou geueste them  
due sustenaunce in tyme con-  
uenient: whan thou reacheste  
forth thy benefites vnto the,  
they are glad to receiue them:  
and when thou openest thy ly-  
berall hande, they are repleni-  
shed with all goodnes.

**O** Merciful lorde in whom  
is ful treasure of al good  
thynges

thynges doe rest: lette it be thy  
good pleasure to sprede out thy  
beneficial blessings vpon vs,  
thy poore seruautes, and to  
make holy these giftes whiche  
we receyue of thy gracious li-  
beralitie, grauntynge vs the  
grace to vse them soberly and  
purely, accordyng to thy bles-  
sed will: so that herein we may  
knowledge thee to bee the fa-  
ther & headsprig of al bounte,  
and aboue all other thynges,  
that we may haue remembraunce  
continually to seke the spiritu-  
al foode of thy woorde, where-  
with our soules may be nour-  
shed euerlastinglye, through  
our sauiour Christe, thy onely  
sonne, our Lorde. So be it.

Thanks geuing.

Cc. i.

Manne



Prayers.

Deuter. 8

Manne liueth not onely by  
bodely foode, but rather by the  
blesſed wooꝛde and promeſſe  
whiche god hath made.

Thankes geuing after  
our repaſte.

Pſal. 117.

**L** Et all nations magnifye  
the loꝛde, let all people re-  
ioyce in prayſyng and extol-  
lynge hys wooꝛthines: foꝛ his  
mercy hath beene plentifullye  
ſhewed fooꝛthe towardeſ vs,  
and the trueth of hys wooꝛde  
dooeth neuer fayle. We yelde  
thankes vnto thee (loꝛde god)  
foꝛ the manyſolde benefytes  
whiche we continually receiue  
at thy bountiful hande: not al-  
onely foꝛ that it hath pleaſed  
thee to feede vs in this preſent  
transitoꝛy lyfe, geuing vs all  
thynges

things necessary for the same,  
but specially also for that thou  
hast vouchsaued to fashion vs  
a newe, into an assured hope  
of a farre better lyfe, the which  
thou hast made knowen vnto  
vs by thy holy gospel: hum-  
blye besechyng thy goodnes,  
that thou wylte not suffer our  
affeccions to be so rooted or en-  
tangled in these earthlye and  
corruptible thynges: but that  
we maye alwayes haue a far-  
ther regarde, and haue oure  
myndes dyrected continuallye  
to thee on hyghe, duelye wat-  
chyng and lookyng for the cū-  
ming of our lozde and sauour  
Christe, what tyme he shal ap-  
peare for our full redemption.  
So be it.



## Prayers.

A prayer to be sayd to bedward.

**L**O: De god, sithens it hath pleased thy goodnesse to create the night for mans rest, as thou hast ordeyned the day for man to trauaile in: let it be thy good pleasure also to shewe me this fauour, that my bodye may take hys rest in such wyse as my soule in the meane time may neuertheles continuallye watche vnto thee, and as my heart may abyde styl lyfted vp in the delyght of thy loue: and that I may put out of my mind al worldly thoughtes, & cares of earthly thynges, whereby the powers of my bodye maye be sufficiently refreshed according as y<sup>e</sup> weakenes of the requireth: And aboue al thinges  
whether

Whether I slepe, or wake, lette  
the remembraunce of thy gra-  
cious fauoure and bounte re-  
mayne alwaies fast imprinted  
in my memoꝝ, that therby my  
conscience may aswell rest spi-  
rituallye, as my bodye taketh  
hys natural reste: furthermoze  
good Lorde graunte me thy  
grace that I doe not excessiue-  
lye geue my selfe to slepe, ther-  
by beyonde all measure to sa-  
tisfye the ease of my bodye: but  
rather onelye to contente the  
weakenes of my nature, to the  
ende I may be the better dys-  
posed afterward to serue thee.  
Also good Lorde, let it bee thy  
pleasure to p̄serue me with-  
out pollucion, as well of my  
bodye as of my soule, and so to



Prayers.

preserue me againste all daun-  
gers that maye happen, that  
euen my very slepe it selfe may  
tend to the setting furth of thy  
gloꝛious name: & foꝛ so muche  
as there is no daye whiche can  
passe ouer in which I sine not  
against the diuers waies (my  
wretchednes is so great,) euen  
as al thinges be now hid with  
the darkenes which thou hast  
cast ouer the earthe, so it maye  
please the to bury my offences  
& to couer the with the winges  
of thy mercy, lest peraduenture  
þ feare of them might geue me  
occasion to goe backe & to hide  
me from thy presence: graunt  
me my requeste (o euerlasting  
god) my father, foꝛ our lord Je-  
su Chꝛistes sake. So be it.

Grace before Diner or

Fol. ccliii

supper, conteyning the .x.

commandementes of God.

**G**raunt deare father, that  
we neuer haue anye other  
God but thee: Graunt that we  
attempt not either to make a  
ny lykenes of god, or to honoꝝ  
any ymage whatsoeuer it bee:  
Graunte that we take not thy  
blessed name in vayne. Cause  
vs to kepe holy the holy Dape.  
Cause vs to honoure oure fa-  
ther and mother with all the  
hygher powers: And pꝛeserue  
vs that wee kyll not: that wee  
commit no adultery no: whoꝝ-  
dome: that we steale not: that  
we lye not: and finally that we  
couet not anye thyng that is

Cc.iii.

our



Graces.

our neighbours. Graunt thys  
deere father for thy sonne Je-  
sus sake. So be it.

Grace after diner or supper.

**W**hen we craue of thee  
deare father, we do ther-  
by not onely obeye thy com-  
maundement, but also obtaine  
oure requeste, for so thou hast  
most faithfully promised. But  
therfore (O Lorde) thy law in  
our myndes, wyte and graue  
it in our heartes, bee our God  
and make vs thy people, and  
let vs al know thee, euen from  
the mooste vnto the leaste. And  
finallye, as touchyng our un-  
ryghteousnes and synnes, bee  
mercifull vnto vs and thynke  
neuer moze vpon them, for thy  
sonne Jesus sake. So be it.

Grace

Grace before diner or supper.

**T**He **G O D** of peace that broughte agayne from death our lord Jesus the great shepheard of y shepe, through the bloud of y everlastig testamente make vs perfecte in all good woozkes, to doe his will: Woozking in vs, that whiche is pleasaunte in hys syghte, throughe Jesus Chyste. To whom with the father and the holy gost, be prayse now and euer. So be it.

Grace after diner or supper.

**T**hym that hath tenderly loued vs, and from oure synnes with hys owne bloude washed vs: and made vs vnto our God and father, kynges and priestes: vnto hym (I say) be



be all honour and bearyng of  
rile for euer & euer. So be it.

Grace before dinner or supper.

**P**rayed be thou our moſte  
merciful and heauenly fa-  
ther, which of thy inestimable  
goodnes, haſt geuen thy moſt  
dearely beloved ſonne Jeſus  
to painful death for our ſakes,  
therby not alonely deliuering  
vs and all faythful, from euer-  
laſting death and damnacion,  
but alſo purchaſyng vnto vs  
euerlaſting life, loye and felicit-  
tie: ſende we beſeche thee, thy  
holy ſpiritte into our heartes,  
that we may daylye more and  
more walke and goe forward  
in the pleaſaunt pathwayes of  
thy righteous lawe and com-  
maundementes. So be it.

Grace after diner or supper.

**N**OW you haue wel refres-  
shed your bodyes, reme-  
bze the lamentable afflictions  
and miseries of manye thou-  
sandés of your neyghboures  
and bzethren in Chziste visited  
by the hand of god, some with  
mortall plages and dyseases,  
some with imprysonmente,  
some with extreme pouertye  
and necessitie, so that eyther  
they cannot or they haue not,  
to feede on as ye haue doone:  
Remembze therfoze how much  
and how depely, ye pzent are  
bunde to the goodnesse of al-  
myghty god, for your health,  
welth, liberty, and manyp many  
other hys benefytes geuen un-  
to you. Resp. Graces and  
thanks,



Graces.

thankes, be now vnto him and  
alwayes, for these and al other  
his benefites so mercifully, lo-  
uinglye, and abundauntlye  
powred vpon vs. So be it.

Grace afore diner or supper.

**W**E thynke men playe an  
vnthanketul parte with  
vs, when they receyue a bene-  
fite at oure hande and thanke  
vs not for it. Howe muche  
more playe we an vnthanke-  
full parte with thee (O Lord)  
whensoeuer we cease to geue  
thankes vnto thee, sith conti-  
nually we receyue great bene-  
fites at thy hande: thou pre-  
sentlye geuest to vs our being,  
our mouing, and our life: thou  
kepest, feedest, and defendest  
vs liuing: yea thou onely arte  
the

the geuer, of whatsoeuer good thing at any tyme hath come, shall come, or can come vnto vs: Make vs therefore deare father, make vs for thy sonne Iesus sake, so thankfullie to consider thy fatherly kindnes, that our heartes thereby, may burne within vs in loue agayne towards the. So that we maye reuerentlie honour thy name: Diligentlie mortifye our fleshe: gladly profyte our neyghbours: and earnestlye thozowe hate vnto synne, desyre to be in heauen with thee. Yea graunt (deare father) that thy will may so be fulfilled of vs here in earth, as it is of thy saintes and Angels in heauen. So be it.

Grace



Graces.

Grace after diner or supper.

**T**he begynning of true felicitie (O Lorde) is to loue thee: to loue thee (I saye) that of all thinges art the best. But full and perfect felicitie, is so to bee ioyned together with the (which of all thynges arte the best) that we thetby do become euen one with thee: for that is the ende and effect of our loue. Therfore we begyn our felicitie here in yearth: Whyle we loue thee (Deare lord.) But we thoroughly attayn to the same in heauen, when we bee there ioyned together with thee. Graunte therefore (O Christ) thou tender louer of mannes soule, that we may be caughte with suche a flaming loue towards

wardes thee, that we now be-  
 ing therby euen swallowed by  
 and consumed, may (as thy fa-  
 ther and thou art euē one) that  
 we may (I saye) lyke wyse be-  
 come one with the: beyng now  
 become not our selues, but (as  
 it were) euen thee: and not me,  
 but Goddes, after a certayne  
 maner, through beecummyng  
 one with thee, whiche thyng  
 is the most hygh and perect fe-  
 licitie. And finally for the en-  
 ioynng thereof, make vs to  
 prayse thy moste holye name  
 world without end. Amen.

Grace before or after meales,  
 yea at all times.

**O**ure heauenlye father, A Paraphrasys  
 vpon the  
 lordes  
 prayer.  
 (who art so become vnto  
 vs thorough our faythe in the  
 death



Graces.

Death of thy sonne our saulour  
Christe:) ¶ Halowed bee thy  
name: That is to say: woorthy  
praise be of vs geue vnto the, for  
thy wōderful workes. ¶ Thy  
kingdome come, that is: Thy  
holy spirite worke in our hear-  
tes, loue vnto ryghteousnes, &  
hate vnto synne. ¶ Thy will  
be fulfilled of vs here in earth,  
as it is of thy saintes and An-  
gels in heauē. ¶ Geue vs this  
day our dayly breade, both for  
our soules & bodies. ¶ And  
forgeue vs our dettes of euer-  
lasting damnacion, of right by  
thy iustice due vnto our sines:  
euen as we forgeue oure det-  
ters & trespassers. ¶ And lead  
vs not into the temptacion of  
our flesh, the world, or the de-  
uill,

uill, by the withdrauynge or  
withholdynge from vs, the  
grace and woorkyng of thy ho-  
ly sprite: but contrarywyse of  
thy fatherly mercy, delyuer vs  
from euyll, and replenysh vs  
with all good woorkes: for in  
dede, most worthely, thyne is  
the kyngdome, the power, and  
the prayse, worlde withoute  
ende. So be it.

**A** Table to fynde out that place of  
the Catechisme, which the mys-  
tyster declareth euery sondaye, noted  
thus: The fyrste sondaye: The second  
sondaye: The thyrde. &c. whiche are  
set forth in the margete with the num-  
bre of the leafe, whereby the same maye  
be readly founde oute.

The fyrst Sondaye

The seconde Sondaye.

The.iii. Sondaye.

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